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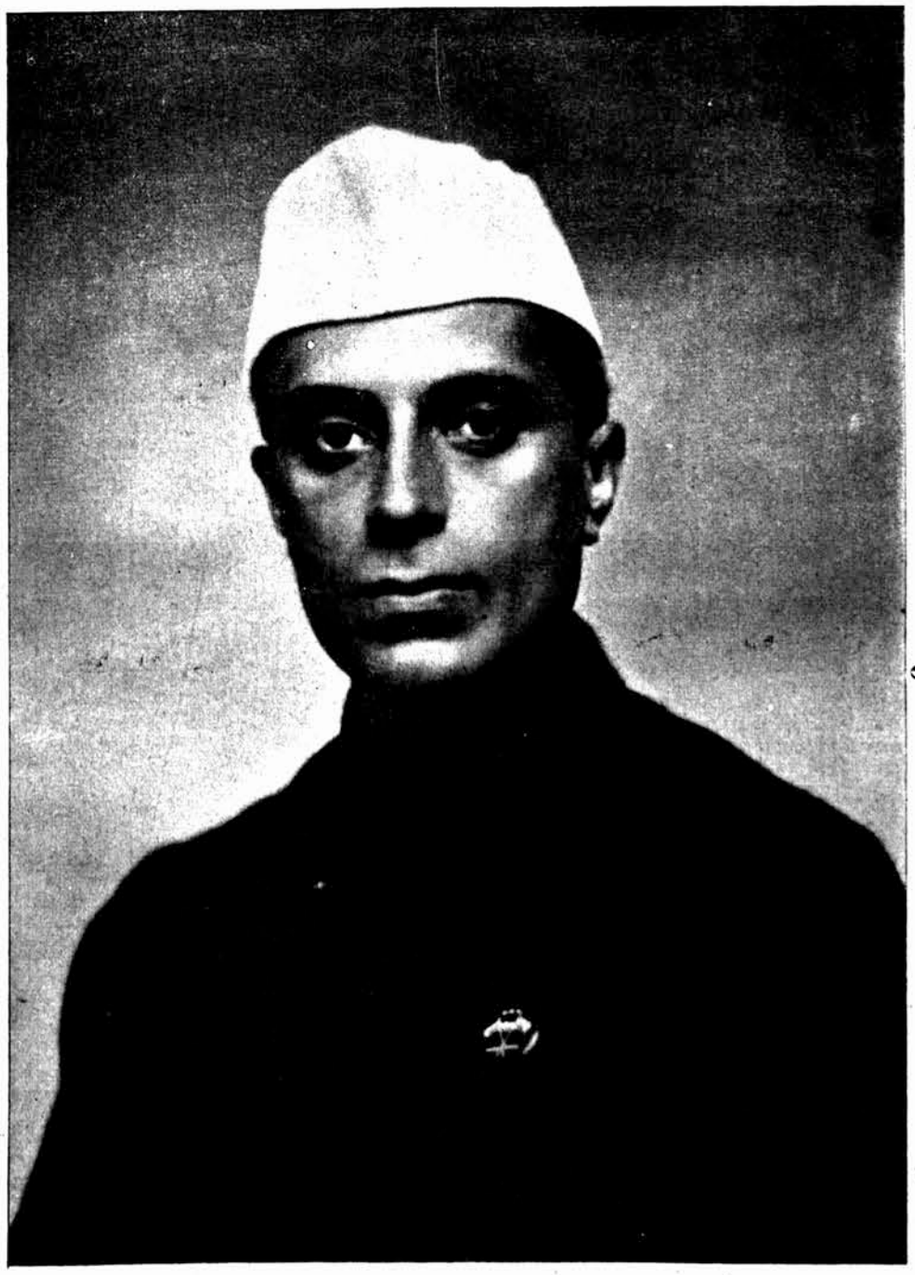

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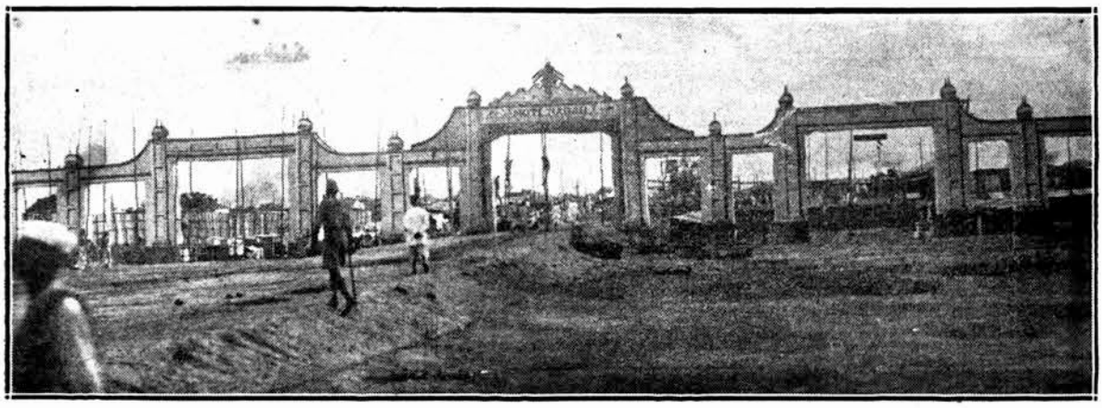
SCENES IN CONGRESS CITY, LUCKNOW

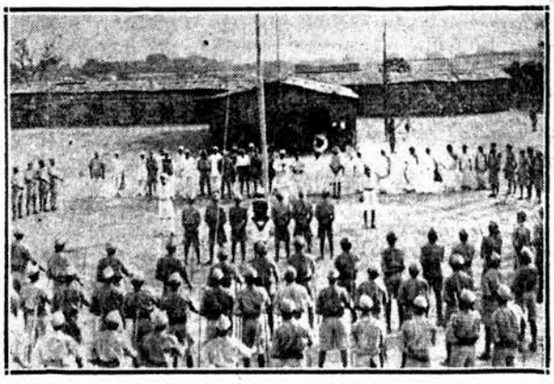


The Main Entrance to Moti Nagar (Congress City) at Lucknow, with its three gates.

Andhra women spinning cotton in the Swadeshi Exhibition.

Assam women spinning silk yarn out of waste silk.

Pundit Jawaharlal Nehru, President of Congress, visits a Khaddar Stall.



Flag Salutation at the Moti Nagar by Congress Volunteers under their G.O.C. Sjt. Sampurnanand.

Muslim carpet-weavers give a demonstration of their craft.

Congress Lady Volunteers' Camp.

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The Bombay Chronicle

BOMBAY: SUNDAY, APRIL 12, 1936

Plea For United Effort

ALL CONGRESSMEN WILL LOYALLY ABIDE BY LUCKNOW DECISION

DR. M. A. ANSARI.

Whatever may be the decision arrived at the annual session of the Indian National Congress at Lucknow, I feel confident all Congressmen would loyally abide by it. My own views are well-known. I am in favour of capturing the machinery of Government and using it for advancing the national cause in however small a manner it may be possible to do so within the confines of the most reactionary Constitution. We must not ignore hard facts as they exist in the country to-day, and must make the best use of the most adverse circumstances. Merely calling one group of the people reformist or evolutionary in contrast with the other group who style themselves revolutionary, would not further the cause of the country. Evolutionary, or revolutionary, we must yoke all the forces at our disposal for the service and advancement of the country.

M. A. ANSARI.

VOICES FROM THE PAST

If I can leave a word of affection and devotion to my country and countrymen, I say—Be United, Persevere and Achieve Self-Government so that the millions now perishing by poverty, famine and plague, and scores of millions that are starving on scanty subsistence may be saved, and India may once more occupy her proud position of yore among the greatest and most civilized nations of the world.

—DADABHAI NAOROJI.

* * * *

The Congress is an organisation of all the people and the voice of the people ought to predominate. You should not allow any man, high or low, to ruin the cause of the Congress. Don't recede, even if you cannot progress.

—BAL GANGADHAR TILAK.

* * * *

The battle of Freedom has never been won in the history of the world without sacrifice.

—DESHBANDHU DAS.

* * * *

India's Freedom must be wrought within her own borders by her own children. The first condition is self-assertion of the nation as a whole, united action with a unity of purpose. We have got to mobilise our own forces, close our ranks, stand on our own legs.

—J. M. SEN-GUPTA.

* * * *

The whole life of a people..... is enriched even by failures, provided the effort has been all that it should be.

—G. K. GOKHALE.

CHARTER OF SLAVERY NO LAW FOR THE SLAVE

Jawaharlal's Message

The charter of slavery is no law for the slave. The slave who would be free can only tear it up and fashion for himself a new charter of freedom. Between the two there is nothing in common; the gulf that separates them cannot be bridged.

JAWAHARLAL NEHRU.

NATIONALIST PRESS AND THE CONGRESS

I am glad to hear that the "Bombay Chronicle" is issuing a Special Congress Number. For the last fifteen years I have been a constant reader of the "Bombay Chronicle" and I do not remember a single occasion, during all this time, on which the paper deviated from the right path. The Congress can always count on the support of the "Bombay Chronicle" for its policy and work. A staunch nationalist in views and progressive in its outlook, the "Chronicle" has always been a tower of strength to all the Nationalist and progressive movements in the country. But its criticisms have been always marked with sobriety and dignity. The coming years in India will be of great trials and our people have had to pass through a period of struggle and strife. We shall require the help and support of the press in a far greater degree in the near future than in the past. I hope and trust the "Bombay Chronicle" will maintain its reputation in supporting the Congress policy and work in combating the forces of reaction. Mahatma Gandhi is coming to attend the Lucknow Congress and this news has given a shock to the anti-Congress forces in the country. They had counted a great deal on Mahatma's retirement from the Congress. Let us hope the Mahatma's genius and Jawaharlal's dynamic force together will create a situation in the country which it will not be easy for any power to overcome. The "Bombay Chronicle" will of course help them to create such a situation. I wish the "Chronicle" every success.

SYED MAHMUD.

DR. SYED MAHMUD.

THE PRICE OF SWARAJ

Swaraj can never be a free gift by one nation to another. It is a treasure to be purchased with a nation's best blood. Swaraj will be the fruit of incessant labour, suffering beyond measure.

—MAHATMA GANDHI.

* * * *

Swaraj is not possible without Hindu-Muslim Unity and this unity cannot be brought about by compromises. It must come out of love and respect for each other.

—KHAN ABDUL GHAFFAR KHAN.

* * * *

The first step is the abandonment of the Indian habit of hero-worship and personal "pooja," and acceptance of leadership based on knowledge and on correct laws of political and economic science.

—SHAPURJI SAKLATVALA.

For Latest Telegrams, Commercial and Sporting News —See pages 17 to 24 and 73 to 80.

Congress And Constitutional Struggle

Wanted A Secretariat And General Staff

(By K. T. SHAH).

The experience of the Congress in the Legislative Assembly, for over fifteen months now, is sufficient to warrant a stock-taking, which ought to prove very instructive. It is not only the work the Congress Party has done in the Legislature, nor that which it has prevented being done, that is important in such a review it is the promise of what the Congress will achieve in full fight in the Constitutional struggle for Indias independence, which this experience implies, that justifies, at this stage, a retrospect of the type proposed in this article.

WORK IN ASSEMBLY.

The actual, or constructive, work done by the Congress in the Assembly is relatively negligible. Under the present Constitution, it is but inevitable that the actual constructive work should be negligible. The carrying of a certain number of censure motions against Government, or of specific resolutions on public policy,—which the Government are not bound to accept or act upon,—does not, in any material particular, affect either the basis of this Government, or the nature of its administration. Its exposure in the Assembly by means of questions and supplementary interpellations is, likewise, of negative importance to the country, and of positive value only to the individual members getting trained in those devices of popular control over executive government. Even financial cuts, and rejection of the Finance Bill have little more than moral value. They are like so many beacons indicating the rocks and shoals with which the sea of public opinion in this country is studded; and which any Government resting upon popular support must avoid. The rejection, finally, of the White Paper, or the Report of the Joint Standing Committee of the British Parliament on the new Constitution for India; the rejection of the Ottawa system of Imperial Preference; and the attempt to repeal the Repressive Laws, are all either ineffective or of insignificant material importance. Hence in the category of positive achievement, affecting the fundamental policy of Government, or the nature of its administration, the participation of the Congress in the present Constitutional machinery can hardly be described as having proved fruitful.

NOVICES AT THE GAME.

There is an aspect of this result, which must be discussed at this juncture, when the national policy seems once more at a critical point. But before one passes on to a discussion of that point, let us evaluate the achievements, such as they are, from the individual's point. The Congress Party in the Assembly to-day has, in my opinion, belied expectation. It lacks in organisation, information, and co-ordination of effort. There is no great lack of speakers; but these speakers are ill-informed on the real questions of national policy and admnistration. They are lacking in experience, and so have exhibited on more than one occasion a absence of strategy, a poverty in tactics, which cannot but reduce the importance of the Congress Party in the Assembly. Without implying, for a moment, that there are no exceptions, I must record that a close, daily, even partial observation of the day-to-day work of the Congress Party in the Assembly has left me with the impression already mentioned. They seem to be novices at the game; and they play it without their whole heart in it. If the game is worth playing at all, it is worth playing well. But the present group of Congress members in the Assembly exhibits, generally speaking, a woeful indifference to their task, a fundamental misconception of their responsibilities to their constituents and their country, which cannot but affect prejudicially the interests of the country. Unless they organise more effectively, provide a permanent system of collecting and supplying information, statistics, argument; unless they understand even the proper place of interpellations, resolutions, and more formal legislative proposals; unless they learn the necessity of properly marshalling their speakers, and organising debate on the floor of the House; unless they institute a system of regular contact between the electors and the elected, the country would soon become apathetic and Democracy, or real national and popular administration would only be a figment of the imagination.

A DANGER.

With this grave danger before us, we cannot underrate that other aspect of the Congress participation, officially and directly, in the constitutional struggle. When first the policy of non-co-operation was adopted,—and entry into the Councils established by the Montford reforms banned,—the present writer had taken the view that the policy was an outcome of but imperfect realisation of the educative value of such opportunities, and even the strategic utility of such training. That view seems to have prevailed since 1934, after two great efforts to make the negative policy of 1920-1934 had miscarried. But though in appearance the policy has been reversed, the official participation by the Congress in the constitutional struggle presupposes, for its success, trained, educated, experienced politicians, well-equipped with the material information indispensable in modern times. If, however, the Congress banner is to be raised on the Constitutional field by champions unarmed with the weapons therein use, and unversed in the tactics of that field, the danger of the Congress being even nominally present when grave issues of national policy are being decided in the national (?) legislatures cannot be over-emphasised. It is the implied theory of such constitutional methods, that, once the organised and established constitutional machinery has enacted a certain measure or policy, every Member therein is supposed to be in honour bound by it, even though he may have opposed it in the course of its passage, and until that opponent's time comes to amend, repeal or modify the measure. There are many things done by the present Government of India, with the apparent consent of the Legislature which are fundamentally opposed to the Congress policy and ideal. And yet the Congress would be presumed to be bound, theoretically speaking by such measures until they get a chance to undo them. There is, however, no possibility of Congress ever getting into power under the present Constitution; and, even under the new Constitution, there is likely to be little more than an illusion of power. Under these circumstances even the moral obligation on the Congress to respect measures and policies which are diametrically opposed to its own ideals and professions is a danger in itself: and if to that is added the consent or acquiescence of the Congress Party itself through want of insight, experience, or through sheer bungling,—the danger becomes too serious to be signored.

ORGANISE SECRETARIAT AND GENERAL STAFF.

If the Congress desires to vindicate its claim as the only national political organisation of India; if it wisnes to be ready with alternative policies and proposals for the better Government of India, it is imperative that those policies be enunciated more specifically and concretely. The resolution of the Karachi Congress regarding the Fundamental Rights of Citizenship, for instance, may be reaffirmed, with such modifications as the experience of recent history and contemporary events may have rendered desirable. Or any other similar, but specific, programme of action and agitation may be provided, to carry out which, through every avenue open to the Congress representatives in the Legislatures etc. should be the sworn and inescapable obligation of every one elected on that ticket. For this purpose, Congress must not only formulate a definite line of action; it must also provide the ammunition for the struggle, and the personnel of the fighters. The Congress must 'vis-a-vis' the country, organise, not only a general secretariat for the aid and abetment of its representatives in the National and Provincial Legislatures; it must also provide a General Staff,—if one may use language familiar in 1930,—which shall prepare plans of action, co-ordinate all efforts on all fronts, and keep the fighting forces well-drilled, well-equipped, and ever ready to strike.

NATIONAL ATTITUDE.

The last point is likely to be of special importance in the days of Provincial Autonomy. However, impotent this device may be to give effect to India's political ideals, it is amply powerful to do us the greatest disservice, if it is not kept in rigid control.

Provincial jealousies and rivalries are artificial. At any rate, it is not impossible to reconcile the provincial desire for self-expression with the national aim of solidarity and social reconscruction. And this supremely important national task can only be attempted by an organisation which not only claims but is respected as a truly national institution. Indian provinces are to-day not natural units, each with a cultural entity by itself; each of a size, and endowed with resources which would permit of its being worked as a single unit. They are but 'ad hoc' creations of administrative convenience; and so their rivalries lack that element intrinsic justification, which might make it impossible to reconcile local objectives with national ambitions. The Congress must work towards a constant coordination of each problem affecting any part of the country, seeking to co-ordinate the local with the national viewpoint, and so becoming a truly national organisation cherished in every corner and in every breast.

EDUCATE THE PEOPLE.

The Intelligence Department of the Congress needs to be improved and extended, not only for the immediate needs of the Parliamentary group; but also for general propaganda and publicity in the country at large. India is admittedly backward, for no fault of hers, in political training, or administrative experience. She is going to wear symbols or appearances of a democracy, which might prove unexpectedly dangerous if the leaders of the nation neglect the duty of educating the masses not merely into the elements of civilised existence, not only into a perception of their rights and obligations but also into an understanding of the democratic machinery. It is for this reason that the Congress must realise the day is dead when a few high-sounding platitudes would suffice for the contentment and inspiration of the masses. The newspaper and the radio are doing their bit, even if the schoolmaster is not yet so fully abroad as we would desire. And so, if the Congress desires to retain the allegiance of the masses; if it would stimulate them to every unwearied exertion until the goal is reached; if it would speak to the world around us with the voice of authority and of knowledge, it must profit by the experience of the constitutional struggle hitherto achieved, and gird up its loins for new effort in the manner and the direction herein indicated.

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The Congress And The Next Step

Three Conditions On Which Offices Must Be Accepted: Clear Majority, Control Of Congress High Command And Execution Of Congress Programme.

(By S. Satyamurti M.L.A.)

As I write, the entire position before the Congress seems to be in the melting-pot. But in writing the short article on "the Congress and the Next Step" I merely want to lay down a few propositions which I believe to be of general acceptance. The strength behind the Congress is that of the people supporting it. Therefore any step which the Congress takes must be such as to increase that support by getting more and more people to join the Congress and support it, and by preventing other organisations getting the loyalty of the people. That is the bed-rock of all Congress programmes, whether it be Civil Disobedience, or the constructive programme, or that of capturing Legislatures and local self-governing bodies. Under the Government of India Act, 1935, bad as it undoubtedly is, 35 millions of men and women are to be enfranchised. They certainly form the most intelligent and the most capable of being organised part of the population. The Congress, therefore, will be committing political suicide, if it does not woo this political electorate, and get its support for the programme whatever it may be. The Congress, therefore, will have to decide in favour of capture of the legislatures under the Government of India Act, 1935.

NEED FOR REALISM

Then the question arises, what is the programme on which the Congress can get the maximum number of voters to vote for the Congress candidates? Here, there is some need for realism. The Congress must frame such a programme as, on the one hand, is consistent with the great ideals of Purna Swaraj for India, and on the other hand, is capable of making an appeal to the average voters. Such a programme must be divided into two parts. One part which even under the limitations of the Government of India Act, can be carried out in the provinces, at least till the Governor choose to put the safe-guards into action; and another the larger part which is to be placed before the nation in order to make them understand the full implications of Purna Swaraj that is, how India will be governed under this system of government.

HOW OFFICES SHOULD BE ACCEPTED

I cannot accept the idea that the voters will vote for Congress candidates, whatever their programme may be. That is not my experience. I readily grant that the Congress is the most powerful political organisation, but when the Congress goes and asks the voters for votes, the voters have to choose not only between the institutions but also between the programmes. In the provinces, there is scope for action by popular ministries with disciplined majorities as I said before, to the limited extent beyond which the Governor's safeguards may come into play. I, therefore, sincerely trust that the Lucknow Congress will make up its mind to put forward this programme in the sense defined above. The question of accepting office depends more on the programme than on any other consideration. Let me clear a few misapprehensions. No advocate of this programme ever contemplates acceptance of ministrial office by Congressmen, unless they have a distinctive majority in the legislature. Secondly, these Congress ministries will have to function under the control of some Congress High Command, either the Working Committee or the Parliamentary Board, or an 'ad hoc' body consisting of members of both these bodies. Thirdly, these Congress ministries will have to work the programme to the extent to which they can, ignoring the Governor's safeguards but making the programme practicable, within the limitations of the Act, especially Finance. If in the course of working out the programme, they come into conflict with the Governor's safeguards, their course is clear. They must resign. If the Legislature supports them and even then the Governor is obdurate they must face a general election, when they will be returned in stronger numbers. If even then the Governor declines to yield, the fat is on the fire, the constitution is suspended It is to be seen what the next step will be. One can see, by the time this process takes place, the country will be much better prepared for offering non-violent battle in any form which may then be decided by the people.

Mr. S. Satyamurti.

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Congress Must Accept Offices

If It Decides Against Office Acceptance And Allows Power To Be Vested In Political Mugwumps And Molly-Coddled Communalists It Will Soon Lose Its Prestige And Following

(By A. D. Shroff, Vice-President, Indian Merchants' Chamber.)

In view of the very predominant position occupied to-day by the Indian National Congress in the political life of India, it may be permissible even for a non-Congressman to analyse the working of the Congress as a political party and the role it is expected to play under the new order of things which will be coming into vogue in twelve months' time.

The decision of the Congress to contest elections for the central legislature after the continued boycott since 1930 has not only justified the wisdom of its advocates but has also enabled the Congress to do some real service to the country. Whilst it is undoubtedly true that the mere presence of Congressmen in the legislatures will not make it possible to attain the goal of the Congress, viz., political independence for India, it appears to be very generally forgotten that 350 millions inhabiting this vast continent have to live from day to day and that their daily lives at numerous points are being continuously influenced by the decisions taken both by the provincial and central legislatures and the reaction of the opinions voiced in the legislatures on the effective carrying out of the policies laid down by the executive. This is incontestably true in that, even where the policy of the irresponsible and irremovable executive differs very widely from public opinion, the actual carrying out of this policy from day to day has come to be moderated in the light of the opinions expressed by the representatives of the people in the legislatures. The contention, therefore, made that the entry of the Congress party in the legislatures is an attempt to deceive the masses of this country that Swaraj can be attained through the legislatures is only a red herring across the trail. The people of this country engaged in numerous avocations of life have problems which can only be tackled effectively by the ruling authority, and it is in the finding of a right solution of these problems that the legislatures even with the very limited scope obtainable under the present constitution are able to assist and influence Government.

CONGRESS PARTY IN ASSEMBLY

Opinions are bound to differ as to the record of service done to the country by the Congress Party in the central legislature. At the commencement of its career the Party may have been justified in adopting the methods it did, viz., trying to impose defeat after defeat on Government on every conceivable question brought before the Assembly. The Congress Party had to make a sufficiently loud noise to make itself heard in the country, and the party could not have found a better platform for advertisement than the floor of the Assembly. One may now be inclined to doubt the utility of the continuance of this method which, instead of supplying a very necessary corrective to an irremovable executive, has produced the exactly contrary effect of stiffening the backs of the executive who now treat all criticism from the Congress members with no consideration, if also not with contempt. During the last twelve months the Congress Party in the Assembly has had two opportunities of criticising the finances of the Government of India as presented in the first and second budgets of Sir James Grigg. With the possible solitary exception of Pandit Vallabh Pant no serious attempt has been made from the Congress side to make a detailed study and criticism of the finances of the Government of India, the policies underlying which are the keystone of the economic well-being of the masses of this country. The intelligentsia of the country may be excused for being fed up with the Congress Party in the Assembly if the majority of the speakers in that party have nothing but the same stuff to repeat on every question, whether it is the repressive laws, the Government, of India budget, Railway finances etc. It does not appear to have been even realised by the Congress representatives that the old cry for the removal of salt duty is hardly in tune with the conditions prevailing to-day and that their failure to concentrate on other important items in the Government of India budget has only resulted in making the task of the Finance Member in piloting the budget a comparatively easy affair. I believe that if the Congress sincerely wishes to implement its claim for representing the majority of this country and of serving the best interest of India, it is time that the Congress Party in the legislatures had a fullfledged, well-equipped organisation which would place at the disposal of its members information on every subject appearing before the Assembly and equip them with shot and powder which would give the members on the Government bench a really thinking time. Everything said and done, the happiness of the average countryman and countrywoman in India depends upon the economic policy of the ruling authority, and it is in this direction that the Congress Party ought to produce in the Assembly men with specialised knowledge on different branches who could not only give informed criticism of the existing policy of Government but also throw light on the avenues of new orientation of policy. With the solitary exception of Pandit Vallabh Pant, to whom I should like to pay my humble tribute for the very constructive character of his speeches on many intricate and difficult problems concerning this country, one has honestly to confess to a very disappointing record of work of the Congress Party in the Assembly so far as the actual influencing of the living conditions of the people of this country is concerned.

Mahatma Gandhi

ACCEPT OFFICES

The Congress which is meeting shortly at Lucknow will have two issues of first-rate importance before it: first, acceptance of office and secondly, socialism. I for one, trained in the Liberal school of politics, am entirely at a loss to understand the logic of the Congress Party which permits its members to seek election to the legislatures and hesitates to accept positions of responsibility and power. If it is conceded by the Congress—and there can be no doubt about it now—that the presence of Congressmen in the legislatures is in the best interests of the country, surely the placing of Congressmen in power and giving them opportunities for shaping Government policies and of influencing the day to day execution of these policies cannot by any stretch of imagination be regarded as against the best interests of the country. For good or for evil, our recent experience of the Civil Disobedience Movement has brought to us a vivid reminder that unless some other hitherto-unforeseeable method is discovered in future, the only method left open to us now for attaining our political freedom is through the constitutional process of capturing the legislatures and putting such men in power as would not betray the interest of their country and would in the event of a conflict of personal interest and duty to their country be willing and prepared to resign their offices. That is the real state of affairs with which we are to be concerned in the immediate future. The Congress would be making a serious and fatal blunder—fatal, I believe, to the prestige it has acquired and it is enjoying at present—if it gives the country and the world an impression that its role in the future will lie merely in criticising the Government in power,—and let us not forget that Government in the provinces under the new constitution will be of our own men. Accepting the constitutional method of attaining our political emancipation, it is incomprehensible how the Congress can ever expect to make its criticism felt if at the same time it is not prepared to shoulder responsibilities of an alternate Government. The recommendation to accept office does not, of course, in the least imply one's reconciliation with the new constitution. The new constitution has been as ill-conceived and ill-foisted upon this country as the ill-cut and ill-cooked leg of mutton which Doctor Johnson had during one of his peregrinations in Scotland. But whilst condemning the failure on the part of Great Britain to satisfy our legitimate political demands, let us also not forget that we have amongst us men who will be prepared to work any constitution, even much more reactionary and retrograde than that embodied in the Government of India Act 1935. Why did the Congress decide to go to the Central legislature? It was because the Congress wanted to efface the notorious record of the previous Assembly which enabled Government to proclaim to the world at large that the representatives of the people were a party to all the measures Government introduced in the Assembly, however mischievous and detrimental they were to the best interests of the country. Does the Congress wish a repetition of our same experience in the past, that power should be vested in political mugwumps and molly-coddled communalists? If the Congress ultimately decides that the interests of this country are to be best served that way, then I am certain the day will not be far distant when the Congress will lose its prestige and following.

AVOID CLASS FEELING

The issue of Socialism is a more difficult one, because it is least

(Continued on page 5)

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CONGRESS MUST ACCEPT OFFICES

(Continued from page 4)

understood. One has only to study the wretched life of the teeming masses of this country submerged in a state of half-starvation for generations past to appreciate in its true perspective the growth and gaining influence of the Socialist wing of the Congress Party. One may not agree in totality with the views of the existing Socialist Party, but can it be doubted that people holding similar views are not confined merely to that Party? The indefinite continuance of the wretched living conditions of the bulk of the population cannot but lead us to one certain destination, viz., Socialistic ideas of the most extreme and pernicious type. There is a very serious conflict of interests facing us to-day. The vast majority of the intelligentsia of India believe that the betterment of the existing conditions can only be brought about through a rapid and wider industrialisation. On the other hand, with living experience of the abuses and malpractices following in the wake of capitalism in Western countries, India has to be very cautious in transposing similar conditions here. We are essentially a poor country. We want industries to grow to reduce this poverty. Industries in themselves are bound to bring and emphasise even the existing disparities of wealth and poverty. Our industries can only grow with a full measure of protection from the State against the crushing inroad of foreign competition. At least in the initial career a full measure of protection must mean an additional burden on the consumer. If at the same time better working conditions, a living wage, unemployment insurance, health insurance and measures of such social better ment are to be enforced, they will make the task of developing industries increasingly difficult and might well engulf us in a vicious circle of increased protection and increased burden on the consumer.

These are difficult problems to face and solve, but the problems are susceptible of right solution only if a predominantly influential party like the Congress takes care to see that no class feeling is engendered between the have's and the have-not's. If the Congress Party officially starts talking lightly of Socialism, it might create an unnecessary cleavage between classes and classes and might also alienate the sympathies of the commercial and industrial community from the advanced political parties. After all, the greatest need of this country is political freedom, and in order to achieve that freedom, nothing at this stage ought to be done which would lead to greater divisions amongst ourselves. The Congress, moreover, wields sufficient influence to-day to bring pressure on the commercial and industrial sections of the country to assist in creating such conditions in the country, wherever possible, through the mediation of the State to narrow gradually the extremes of wealth and poverty and to establish a feeling of common interest between the industrialist and labour in the urban areas and between the zemindars and the tolling peasant in the rural areas.

ANTI-NOISE HOUSES

On March 22 the foundation stone was laid at the Thuringian health resort of Bad Blanckenburg of a silentarium, as it is called, a house built of such materials as exclude noise. The German League of Defence Against Noise, under whose auspices this ceremony is taking place, is lending its support to an enthusiastic local community who propose to build further houses of this description in the neighbourrood.

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"LUCK NOW IN LUCKNOW"

Problems Before The Congress

(By: "CONGRESSMAN")

"Luck now in Lucknow"—that was now the Congressmen greeted the momentous achievement of the day, the development of the National Front by the acceptance by the Congress of the Congress-League screme. Hindu-Muslim unity or understanding was achieved by the Scheme. That marked an epoch in the march of the Congress as the Tribune of Indian Nationalism. About twenty years after, the Congress is still meeting in this same historic place. May we ask will it be "Luck now in Lucknow?" Will this year's session mark another landmark in the develcpment of this great national organisation, not merely as the Tribune of Indian Nationalism, but, what is more, as the Tribune of the people? The old Congress has cast aside its old moorings and has put on new sails.

The Congress to-day stands before the people of India as the organ of their struggle for freedom and for a better life.

DELHI RESOLUTIONS

It is towards this Congress that the eyes of the world will be turned in a few days—towards its deliberations and decisions. It is again towards it that millions of our contrymen will also be looking for a clear lead after a year and more of aimless drift reaching almost to frustration. The Congress Working Committee which met in Delhi towards the end of March last has indicated through its published resolutions that at last there is to be an end to the policy of frustration and the emergence of a fresh era of intense organisational activity. Time has come when every one of us must turn the searchlight within himself and decide where he stands and what he stands for. Vague declarations accompanied by alluring slogans must give place to concrete propositions. Myths which worked up national enthusiasm must be exploded once and for all. Lucknow, in other words, must carve out a new path—the path of capture of political power by the masses. "Complete economic freedom for masses," as the Karachi resolution declares, will have no meaning unless these masses have the political power in their hands.

The Delhi resolutions in broad outline have laid down the following as the basis of future Congress programme and organisation:

1. The Congress to be the Joint-Anti-Imperialist-Front of the Indian people;

2. The masses should be enabled in ever increasing measure to determine Congress policies, shape its programmes and participate in its activities. The Congress shou d become more and more responsive to the needs and desire of the masses;

3. A programme that will bring all the anti-imperialist elements in the country together obviously under the hegemony of the Congress must be chalked out;

4. India's opposition to Imperialist war and refusal of her people to participate in any such war.

A FUNDAMENTAL QUESTION.

Another fundamental question that awaits a decision is the attitude towards the New Constitution; whether the legislatures under it should be utilised only as a forum for propaganda, to reflect the struggle outside—or whether they should be captured for the purpose of accepting ministerial offices on a programme of carrying out certain of the items incorporated in the Karachi resolution of the Congress.

Let us take this Seriatim.

JOINT ANTI-IMPERIALIST FRONT

In the midst of the tumultuous denunciation of the New Constitution, is heard the cry of that section of the community—the vested interests, the forces of reaction, that is to say—to work the reforms. The Aga Khan and his group that have begun to talk about an economic programme, alleviation of the masses, taxing the rich for the service of the poor come under this category along with the Order of the Princes which will never countenance the extension of democratic rights to its subjects, the Zemindars and the Taluqdars who would not tolerate reasonable reform in the interests of the peasantry or the tenantry, the Capitalist-Industrialists who cannot think of prosperity except in terms of reduced wages for their workers, no relief through social legislation etc. All these have ranged on the side of the New Constitution. And the Aga Khan has played no mean role in the preparation of this constitution! No doubt this section of the Community must get into the legislatures. They cannot do so on a slogan of "property and privileges". They must perforce speak of the poor and the amelioration of their conditions. Otherwise how can they get into the legislatures and use their machinery to consolidate their own position of privilege? To this section does also invariably belong the communalists who rouse up communal, caste and religious passions and thus disrupt the essential unity of the people. Obviously, therefore, there can be no Joint Front against Imperialism with these sections.

What then are the forces that go to make a genuine Joint-Anti-Imperialist-Front? In every country and at every epoch it is only the exploited section of the community that is most anxious to get deliverance from exploitation and is prepared to make the maximum sacrifices. In India too the genuine anti-Imperialist forces are provided by the pauperised peasantry, the industrial proletariat and the lower middle class which is facing acute economic distress and insecurity. A Joint-Anti-Imperialist-Front will be genuinely so only if it is forged on the strength of these forces. So that it may be so, the need is to formulate a platform which will correctly reflect the struggles of these classes. Naturally such a programme will not be in support of property, privilege and power. Obviously it must be based on the immediate demands of these classes. Politically these demands come under the broad democratic demands of freedom of speech, press, organisation, release of political and labour

(Continued on page 7)

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"Luck Now In Lucknow"

(Continued from page

prisoners, repeal of repressive laws, and adult franchise; economically they fall under such demands as land to the peasants, substantial reduction in rent and revenue, graduated incometax, living wage and shorter hours of work for factory workers, unemployment benefits and other social insurance schemes etc. and liquidation of the debts of the peasants and workers and other poorer classes. Around such a platform alone can a genuine anti-Imperialist Front develop. National Independence and elimination of all exploitation, in short, should be the corner-stone of the new anti-Imperialist Front which the Working Committee of the Congress has expressed the desire to create.

CHANGE THE CONSTITUTION.

To achieve what is proposed in it radical changes in the structure of the Congress will be necessary. Some machinery should be devised by which the accredited representatives of the masses, meaning the workers and peasants, can be enabled to take part in the deliberations of the All-India Congress Committee. Of course, the distinct class organisations of the workers and peasants will continue to exist, as the Congress as yet is not a Socialist organisation, nor is it expected to be one for a long time to come, if at all it is possible for it so to develop considering its social composition. The machinery of functional representation will have to be devised by which representatives of the masses could be returned to the Congress as delegates and to the All-India Congress Committee through their respective class organisations. Whether representation should be through individual unions of the workers of the sanghs of the peasants is a detail which can be settled without much difficulty. Then again the activities of the Congress will have to be inextricably mixed up with the day-to-day struggles of the workers and peasants. That is, a mere expression of Congress intentions will not do. That was done, more or less, through the Karachi resolution and it has not evoked any effective response. It is only by participating in the vital struggles of the workers and peasants can the Congress enable the masses to shape its policies and programmes and their increasing participation in its own activities to any effective purpose.

What the programme under which all the anti-Imperialist elements can be brought together under the hegemony of the Congress has been already stated in outline in the foregoing two paragraphs. The measure to which the Congress is prepared to adopt them to that extent will the Front be powerful.

QUESTION OF OFFICES.

Now we come to the coming Constitution. The Congress has already rejected it. There is thus no question of utilising it to do good to the people even if that were possible under its framework. The controversy, therefore, about aceptance of offices under it is most amazing. You cannot at one and the same time reject a thing and accept it. The two sides to the controversy represent two different tendencies—one of political reformism or reaction and the other of radical change. Coat however you will, a bitter pill is always bitter. What are we to do with the legislatures under the New Constitution? If you capture them is it commonsense to reject offices, the seats of power? Will it not be better to have Congressmen to be ministers than to have others who have sided with Government against the people? Can we not carry out at least some of the items of the Karachi resolution for the benefit of the people? Or will this not be a better way and an easier way to wreck the Constitution? These are some of the more important propositions of the apologists of the office acceptance view. At the outset let me declare it is no commonsense not to use the Legislatures for the furtherance of the our struggle against Imperialism under given conditions. But the acceptance of ministerial offices is another question. Analogies of other countries have no bearing on the Indian conditions. One may ask these ministerialists" in the Congress whether they want to repair a bridge here or cut a road there, to fly the tri-colour on the Government offices or participate in Flag salutations: or whether they want to win the Independence, both economic and political, of their people? The Congress Working Committee has categorically declared that the new Constitution "is conceived in a spirit of imperialist domination and economic exploitation" of our country. Can any good be done through the machinery of such a Constitution? Once in position of ministerial responsibility, you become part of the Government. A Constitution which is being thrust upon the country in flagrant defiance of our right to self-determination does not deserve a moment's consideration. By trying to expose the Constitution you will get exploded yourself.

Then there is the psychological factor. The vast masses of India have come to look upon the Congress as the one organisation that stands against the Government. Once you form part of the Government, and that is what to be a Minister means, you will be diverting the people's attention from struggle to submission. The process is not worth the price. To wreck the Constitution by accepting ministerships is a plausible proposition. The "pro" and "anti" office tendencies denote two forces, as stated above,—the forces of reform and radical change respectively. The one means the liquidation of the other. That is, putting a full stop to any further activity in the country. On the other hand if the Legislative chambers are used for the ventilation of popular demands and expression of popular discontent, if the wider struggles of the masses outside are carried into them, that is to say, there can develop in the country a force sufficiently organised and strong to be turned to good account at the time of the crisis. That way lies wisdom. The Congress cannot chose any other.

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THE FUTURE OF THE CONGRESS

Dangers To Be Avoided

(By B. Pattabhi Sitaramayya)

The journey of life is to an unknown destination, but the route is known one. The creation marches on by the past, through the present, to the future. When and where the past began or whither the future will be led, no one knows. The ever real Present is the only tangible experience which all of us can claim to command. Yet when you analyse what people glibly call the present, it reduces itself into the beginningless past behind or the endless future before. Why? Because every minute and every second, time is passing, and the time that has passed is already the past, the time yet to pass is still the future. Thus between the past and the future, the Present disappears. There are therefore, only two conditions—the past and the future. The past having gone, the future is the only thing to consider, although the past furnishes, with certain correctives the sole guide to the future. There is consequently nothing fantastic in seeking to visualize the future, but in doing so, let us not forget that the Past is the rich storehouse in which is embedded the inestimated experiences of life.

THE DIFFERENCE

Some twenty years ago Edwin Samuel Montagu came to this country and visited a village near Hardwar where he asked the yokel what he understood by the term "Congress" and down came the reply that Kangri was near by and it was noted for the Gurukul that was being run there on national lines. That was in the year 1917. Fifteen years later, Lord Lothian visited this country and toured the same villages wherein people were asked much the same question—"What do you understand by the Congress". The reply that was given on this occasion was different from what was given fifteen years previously and it was unexpected too. "Oh the Congress—yes—we know—Gandhi toured our village—we saw him. He asked us to take to Khadder and give up Achuth and and Drink". Further questioning was dangerous, for not much imagination was necessary to anticipate that the rustics knew all about the Congress programme and would certainly know the Congress objective as well. Why question further and elicit the reply that the people of India wanted Swaraj? This was the year 1932.

What a contrast between the two sets of conditions! How extensive and widespread has been the popular education carried on in the space of a decade and a half and what was the power that lay behind miracle? Society is constantly changing so much so that almost every generation has claimed their time to be a time of transition. The changes undergone by society are much the same as the metabolic changes in the human body. They are both anabolic and katabolic,—i.e., constructive as well as destructive. The old Indian concepts received a rude shock by the impact of the Western Civilization and suffered change. Revivalistic forces have then begun to operate upon them and a new balance has been the result.

INDIA IN A FLUX

The resultant between the action and reaction, between reform and revival, between the past and the future, between conservatism and radicalism is what we generally call the renaissance and India is as much under its influence as England or Italy during the past century. This renaissance is all-pervading—embracing within its fold life and literature alike, the remodelling of civic laws as well as social institutions the reform of customs as well as manners of society, the realignment of the outlook on life and the reassessment of the ethical values of the day. When these are well-poised and a certain equilibrium is obtained, we say the society is balanced and the state is stable. Else we say they are in a flux. Today India is in this state of flux. Old concepts and new ideas are all in the melting-pot. Shall India's civilization be a competitive one as in the West or a co-operative one as in the East? Shall India be an exporting nation or an importing country or a self-contained unit?

Shall India make machinery her master or use only the irreducible minimum of it and keep it as its servant? Shall India entertain her ancient spiritual ideals or copy the materialism of the West? Shall India worship the pursuit of wealth or be contended to promote the ideal of service? Shall India emphasize 'duty' or uphold 'right' as the basis of society? These are some of the conflicting concepts that are acting and reacting on one another and the task of the Congress in the immediate future is to solve these conflicts and evolve a decision which may not ignore the ideals of ancient day, in imbibing the teachings of modern times.

CONGRESS AIMS

When, therefore, we set to ourselves the examination in all seriousness of the question as to what should be the future of the Congress, we readily see the relevancy of these issues which may appear disjointed and even remote from our theme. That the Congress aims at wresting power from the British no one will gainsay. That political independence is the surest way to social and economic reconstruction is equally undeniable. But we must consider the peculiar conditions in which India is circumstanced. Long subjection to the foreigner and an imperceptible supremacy acquired by him over the mind and the soul, have made good government the enemy of self-government. And even a straight demand of Swaraj has virtually been made impossible when it is backed up by a programme of struggle and sacrifice. The problem is, therefore, perilously near that other problem which has baffled Botany as well as Logic—namely, which came first,—the seed or the tree. Independence makes for reconstruction. But reconstruction is essential to Independence too. In our country where the so-called educated classes have been fed upon the pabulum of western learning and western civilization, an early disillusionment must be strenuously striven for. It is for this purpose that the Congress must be a power in the land, the sole power, not a party, one amongst many.

EFFICIENCY FIRST

The Congress must cease to be a spectacular body. Pomp and show, numbers and eloquence may appeal to popular sentiment, but no one can remain for ever in the puerile stage or entertain juvenile tastes. It is not numbers that count, it is the force that lies behind numbers that tells. The Soviets do not number more than a million against a population approximating to a hundred times the figure. In 1930, the membership had not reached half a million. But there in Russia to the Soviet, and here in India to the Congress homage is paid by millions and if proof is wanted, the result of recent elections in India bear ample testimony. Let us use them only as testimony and not be content with them. After all elections only lead us to the stronghold of our opponents, where in spite of the consolidation of our forces, inspite of the exalted ideals that animates the Congress, we are drawn into the danger-zone of a whirlpool with its mighty eddies and currents that engulf us and drive us down to the bottom. The Congress of the future must carry on the work of preparing the country for a real struggle for freedom on an extensive scale, through an intensive preparation. The fewer are they that gather and decide, the more powerful will be the appeal to the heart of the nation. It is nice to speak of capture of power and when there is power to capture, capture we must.

But the so-called power is elusive and tantalizing and what is worse, when you get to grips with it, it captures you instead of your capturing it. That is the pathos of the situation. The Councils and the courts and the colleges are institutions through which the Britisher consolidates his strength and if ever he thought they would help you consolidate your forces, they would no longer be there or he would not be there. The moment he realizes that you can capture 'power', that moment rest assured, the Englishman bids goodbye to India.

The Congress has, therefore, to extend the range of its vision, widen the breadth of its outlook.

PLEA FOR RE-EXAMINATION

Let the Congress re-examine its own position and determine whether it shall be content to be a party struggling or competing with other parties to gain ascendancy in the Counsels of the Empire or whether it shall be a dynamic power that charges the nation with a new sense of values and a chastened spirit of self-respect and nerve it on to a fight with the forces of reaction whether they be alien or indigenous. We may not, therefore, be able to say what the Congress may have to do, but we are clearly able to see what the Congress shall not do. It shall not walk into the opponent's parlour. It shall set its own house in order, reconnoitre and mobilize its own forces and inflict the spirit of Poorna Swaraj in the women and men of India. Time and patience will bring us our reward.

But time and patience help only those who help themselves. National initiative and national decision are conditions prerequisite to success. The Congress is like the British navy exposed to the bombshells of socialism from above and the torpedo-shots of tradition from below. The ship of the Congress has to steer clear of the dangers high and low. The Congress however, cannot remain impervious to new ideas, rather must it assimilate them even as Hinduism has absorbed and assimilated every new cult that has threatened in the past to disturb its integrity. And when the Congress is able to do this, is able to examine new influences and impulses in the light of old forces and institutions, it will have been on a level with the age and progressing apace in the ever receding future.

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BOMBAY CONGRESS AND AFTER

Looking Forward To Lucknow For The Next Step

(By NAGINDAS T. MASTER)

All eyes have been fixed on Lucknow, where very soon the Congress session will be held. This year's Congress derives additional importance, because Pandit Jawaharlal will be in the presidential chair to guide its deliberations. The atmosphere is tense with excitement as to the lead Lucknow will give to the country and speculations are rife about the likely decisions on the questions of office acceptance, changes in the constitution and the programme to be laid before the country. Added interest also attaches because Sjt. Subhas Bose is coming out and will, unless clapped, be amongst us, while attempts for the merger of the Congress Nationalist Party for a united front are full of promise. The Congress of Lucknow thus meets in an atmosphere of excitement and hope and it is in the air that the next Congress year will see ushered in a programme intended to dispel the

Mr. Nagindas Master

stalemate or stagnation in the country and instil enthusiasm.

COUNCIL ENTRY

The happenings since 1933 leading up to the Bombay Congress and after strikingly illustrate how some of the phases of political programmes tend to recur again and again in the struggles of a nation. Council entry is one such phase in the history of our movement. The way in which this programme slowly made its appearance and was put forward as a way out of what was held to be a stalemate reminds one of its checkered career after N.C.O. came to have a sure place in the Congress policy and it makes one pause and think when one observes to what importance it has since assumed in the discussions within and without the Congress. After carrying on a stubborn fight for some three years and in the very midst of the fight this programme was thought of, obviously as a counsel of despair, and several Congressmen decided to revive it as a part of Congress programme. This idea has found favour to such an extent that to-day council entry, except with a few old stalwarts, is an accepted fact, all differences centering only around the question of office acceptance.

A passing reference to the past when Councils were boycotted and were very shortly again reentered is not without its interest, bearing as it does on the same aspect now several years after.

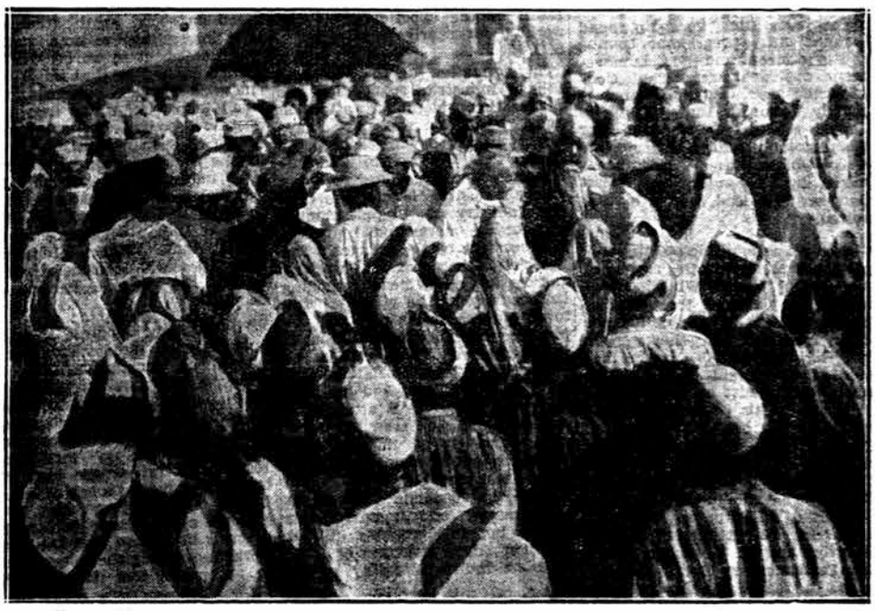
COUNCIL BOYCOTT RECALLED

It was some sixteen years ago that in 1920, under stress of unbearable grievances that special session of the Congress at Delhi adopted the famous non-co-operation resolution. In that part of this historical resolution which relates to the legislatures, the Congress earnestly advised the nation a "withdrawal by candidates of their candidature for election to the Reformed Council and refusal on the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for election." The nation's response to this self-denial was splendid. Candidates, who had made preparations and incurred heavy spontaneously for the election, spontaneously withdrew and the electorate avoided the poling booths. It is ceraputed that some 80 per cent did not vote and places where the ballot boxes remained empty or with very little in them were not few. This achievement, however, was not destined to last long. Events similar to those in the last movement of 1930-34 happened and towering personalities in the Congress like Pandit Motilal and C. R. Das who (the former in Calcutta and the latter in Nagpur) fell in with the N. C. O. programme again began to see in the Council programme a ray of hope. As a result of their efforts at a special session of the Congress held at Delhi in September 1923, the Congress adopted a permissive resolution relaxing the stern boycott adopted in 1920. Liberty was given to "such Congressmen as had no religious or conscientious objections against legislatures, to stand as candidates, and to exercise the right of voting at the elections." All propaganda against entering the councils was suspended. This was, as it were, affirmed at Cocanada, though the Cocanada Congress reaffirmed the retention of the original principle and policy with regard to the programme of the Council entry as originally laid down at Calcutta and confirmed at Nagpur in 1921. This liberty to enter legislatures considerably weakened—nay rendered ineffective—the boycott of legislatures.

FORMATION OF SWARAJYA PARTY

The famous Swarajya Party was formed and under the lead of Pandit Motilal at Delhi and C. R. Das and others in provinces, the nation's fight was carried to the very stronghold of the bureau-

(Continued on Page 10.)



GANDHIJI LEAVING MOTINAGAR (Congress City), LUCKNOW, AFTER INSPECTING VOLUNTEERS.

A dinner scene on board the s.s. "Niravati" on the occasion of a recent excursion to Nahwa Island organised by the Fort Co-operative Institute, Bombay.

BOMBAY CONGRESS AND AFTER

cracy. Constituted as the legislatures then were, however, the fight could not yield much and the conviction that legislatures were the last place work wherein could lead to the goal was again vindicated.

Ten years after, we again found Council entry programme coming to the forefront and the C. D. movement was weakening. The Congressmen assembled in Delhi ultimately decided that Congress should contest the elections for the Assembly which under the view—which proved mistaken—taken by the authorities that Congress was dead, was to be dissolved.

Even Mahatmaji blessed the proposal and welcomed the revival of the Swaraj Party. While maintaining his views on the utility of the legislatures which, he made clear, remained what they were in 1920, he offered to be at the disposal of the Swaraj Party at all times, and render such assistance as it was in his power to do consistently with his views aforesaid. The conference at Ranchi on 2nd and 3rd May 1934 affixed its seal of approval to the Delhi resolutions. The All-India Congress Committee at Patna in May 1934 appointed Pandit Madan Mohan Malaviya and Dr. Ansari to form the Parliamentary Board setting out as the reason therefor the existence "in the Congress of a vast body of members who believe in the necessity of entry into the legislature as a step in the progress towards its goal."

In this way the Civil Disobedience movement was put back and Council entry programme put forward. The suggestion to form the Swaraj Party gave place to the formation of the Parliamentary Board as a Congress organisation.

ASSEMBLY ELECTION TRIUMPHS

This was the situation in the country when the Congress met at Bombay in October 1934. Under the resolution passed at the Bombay Congress, the Parliamentary Board was placed on elective basis a fresh election having to be made at every annual session of the Congress.

It is well-known how immediately after the Bombay Congress, the country plunged itself in the elections to the Assembly and made it a glorious success—a success which proved an eye-opener to the bureaucracy who were under the delusion that the Congress was dead. It is well-known how the Congressmen elected to the Assembly, under the lead of Shriyut Bhulabhai J. Desai, have successfully fought the Government on their own ground and how certification for no less than three times during a year had to be resorted to to get over the decisions of the Assembly. The Government has sustained defeats after defeats such as have never been witnessed in the history of legislatures before. In this way shortly before the Bombay Congress and thereafter the Council entry programme was adopted and pushed forward.

The Bombay Congress will remain memorable also for two other important resolutions—one that altered the then existing constitution and the other relating to the formation of All-India Village Industries Association. The new constitution reduced the number of delegates to nearly one-sixth, introduced labour qualification and relaxed the requirement for habitual wearing of Khadi except in the case of those who stood for candidature as delegates or office-bearers. These changes have since evoked considerable disapproval throughout the country and one of the subjects which will come up for consideration for the Lucknow Congress will be the numerous recommendations for changes in this constitution as a result of the experience of its working for nearly 18 months.

(Continued from Page 9.)

A. I. V. I. A.

The formation of the All-India Village Industries Association has received considerable attention and a resolution was passed laying down as the object of the Association the revival and encouragement of the dead or dying village industries besides the central industry of hand-spinning and for the moral and physical advancement of the villages. The Association has started working and is slowly but steadily making its headway in the villages and towns for realisation of the object for which it has been brought into existence. There can be no doubt that this Association has immense possibilities and has vast scope for work. If it attains the success which has been expected of it, it will be of immense help in solving our economic problems. Home industries play no small part in the economic development of a country, and Japan affords a very hopeful example in that direction. The structure of the Japanese industries rests on (1) small scale industries more or less run by families, (2) medium-sized industries resting on handicraft and (3) large factories in towns organised on Western lines or based on social organisation, and it is interesting to note that no less than about 40 per cent. of the annual out-put by that small but energetic island is put forward by small industries, while large industries contribute only one-fourth of such out-put, the rest having been made up by medium-sized industries. Japan in this way holds out a message of hope to India and with such modifications as Indian conditions require the All-India Village Industries Association will considerably help to cure the economic ills of our people.

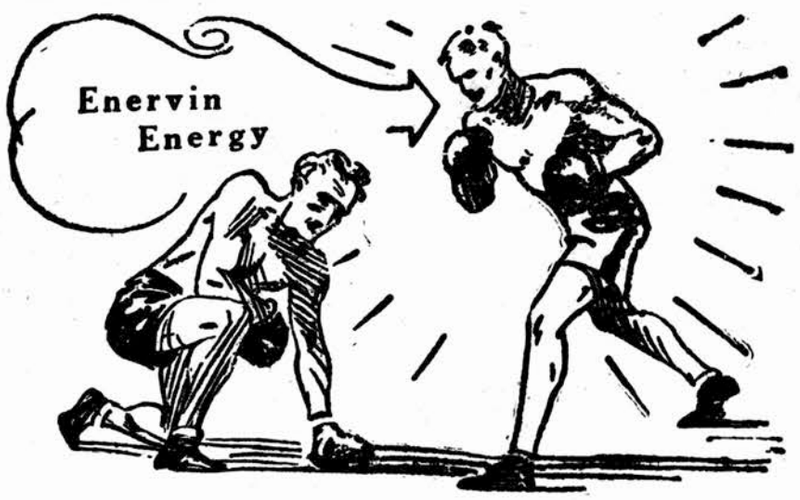
The Bombay Congress thus adopted Council Entry Programme, altered the constitution of the Congress and gave birth to the All-India Village Industries Association. After the Bombay Congress, the Council entry programme was followed up with telling results so far as the legislative triumphs can go, though it cannot but be observed that that programme can be itself achieve but precious little, and that the real work lies outside the legislatures in preparing and training the nation. The new constitution framed at the Bombay Congress has been worked but has been found unsuitable in several respects and recommendations have been made for the changes therein. The All-India Village Industries Association is but at the threshold of its career, having at the same time immense possibilities for the moral and physical advancement of the village which constitute real India.

This is what the Bombay Congress has achieved and this is what has happened after. We now look forward to Lucknow for the next step.

BACHELORS SEEK PAY FOR BEING UNMARRIED

Several unmarried men in a small Quebec Village are under the impression that they are entitled to a subsidy for remaining bachelors, and appointed one of their number to write to Minister of Labour.

The letter explains they had read that the Minister said in the House of Commons unmarried men in relief camps would receive 15 dollars a month. Enclosing a list of names and addresses of bachelors in the neighbourhood, the letter politely asked for 15 dollars for each.



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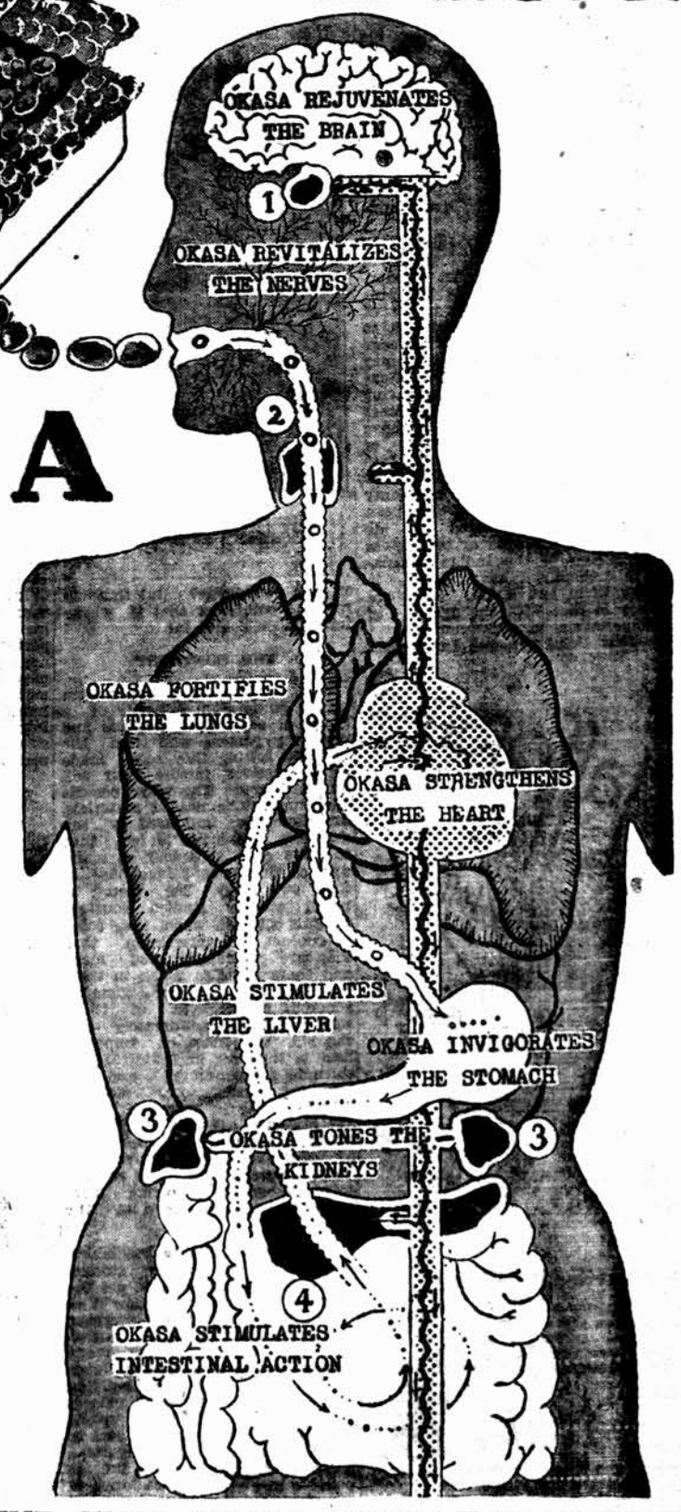


THE WAY OKASA KEEPS YOU YOUNG

O.K. 201.

Imperialism And New Delhi

If Only The Small Man Will Rise To The Height Of His Dignity He Can Replace Imperialism By Humanism

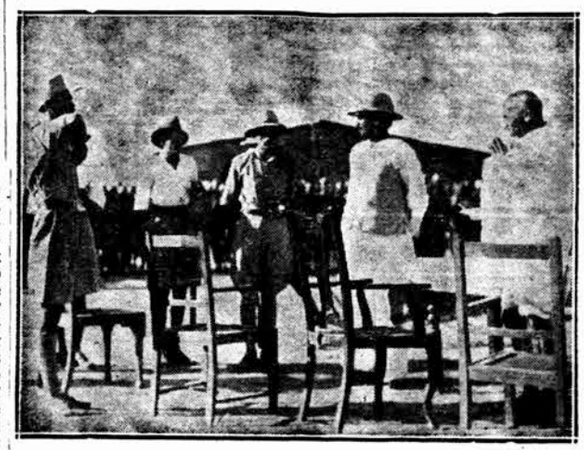
(By SHRI SRI PRAKASA, M.L.A.)
M.L.A.)

There is much talk about Imperialism these days. Learned books are being written to show what it is and how it can be met. Lives of ancient kings and modern statesmen, incidents far and near, politics, economics and everything that the brain of man can think of, are being put forward to show how Imperialism has been born and fostered and how its hold has been tightened, till to-day the world lies helplessly in its grip; and but for the light that has come from Russia that has illumined the pages of the erstwhile forgotten Marx, we would not have realised what was happening around us and would have fallen still further down the steep slope of helpless degradation.

IMPERIALISM FACE TO FACE

I realise and recognize the force of all this. But I am not a learned man and cannot understand the intricacies of the problem. So I should like to attack it in a more objective manner, so that persons of as little knowledge and understanding as myself may be able to appreciate the situation and meet it. My life having been cast in humble surroundings and among humble people, I have had never an opportunity of viewing Imperialism face to face nor understand its callousness and cruelty under the mask of beauty and even goodness, as I have been unfortunately, privileged to do during the last year or so that as a member of the Indian Legislative Assembly, I have lived in New Delhi and Simla, and sat face to face with the agents of Imperialism in our country.

New Delhi presents Imperialism at its worst in every possible aspect of it, if only we can see deep enough. A veritable desert has been made to bloom like a lovely rose. Despite a very dry and inhospitable climate, science has been harnessed to supply all the amenities of life on a lavish scale, regardless of costs. Who can think that a country can be poor that can show such magnificence in its capital? Who can imagine that a people can be lacking in resource of any sort of kind whatsoever when everything can be found here that the heart of man can desire? But that is just the point; for that is where Imperialism comes in!



Officers of the Congress Volunteer Corps being introduced to Gandhiji by Syt. Sampurnanand (2nd from right), the G. O. C.

THE CONTRAST

So objectively, Imperialism means power and authority of a group of particularly capable and designing persons who from the splendid setting they have made for themselves, impose their will on all around. The very persons who supply the needed materials, are themselves impressed by the grandeur and made to feel that to have such splendour at the seat of Government redounds to their own glory. The men in power observe studied courtesy towards all with whom they come in contact, the impression that they are exceedingly good men; and there are also lavish in their hospitality which stamps them as generous in the eyes of those very persons who ultimately pay the bill. The heart of Imperialism is thus set in beautiful and splendid surroundings; and its tentacles spread over starving peoples living in wretched hovels far and near—ill-clad and ill-nourished—who have nevertheless to work like veritable slaves to keep themselves just alive for the mere purpose of supplying more than enough to the men at the top.

Imperialism is like a bewitching demoness of our nursery stories; and it is no easy thing to get the magic wand that could show it as it really is. It attracts everyone and everyone falls in its snares. Look at New Delhi. How many persons—princes, merchants, landholders and others—are building their own large and small palaces and houses to add to the splendour of the men in power, and to dance round the central figures—trying to imitate them as far as possible in every way—in forms of speech and dress; in thought and manner, in work and play. And how many thousands of the humblest throng here just to labour as masons, domestic servants, scavengers, milkmen, etc., so that all this may be possible. They are unseemly sights, and may only be seen if you are out very early in the morning when these come out of their lairs to go to their work. Without the labour of these men, nothing would have been possible; but they are invisible because Imperialism will not recognize the value of those who are the real salt of the earth. The salt that is the savour of the food, must be lost in the outward form; and its value is only realised when it is absent. If Imperialism is really to be exposed in its futile nakedness, these humble workers must realise their own real strength and their possibilities. They must understand their own value and not allow themselves to minister only to the convenience of others. Learned discourses and fat volumes can lead us nowhere. If only the small man will rise to the height of his dignity; know his own importance in the scheme of things; and refuse to be neglected as the most convenient and useful doormat for ever, he can truly help himself and society; and replace Imperialism by humanism, and establish true goodness in the place of false greatness.

WORLD HOCKEY CONTEST IN BERLIN

An International Women's Hockey Tournament will take place in Berlin from April 9 to 13, on the grounds of the Berlin Hockey club in the suburb of Dahlem. Belgium, Denmark, Germany, Holland, Hungary and Spain will take part. Only teams of recognised international status are admitted.

COLOUR CINEMATOGRAPHY

New Process Demonstrated

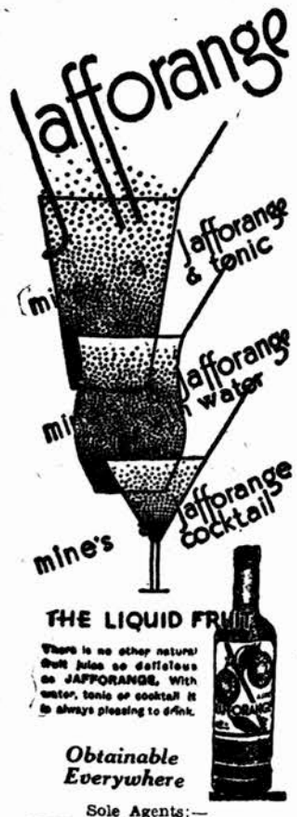
A new process for colour cinematography, "Kodachrome", was demonstrated last month at the Kodak Harrow factory to press representatives. The essential thing in the process was discovered some four years ago in New York by two Americans, Leopold Mannes and Leopold Godowsky, both of whom are interested in photography only as a hobby.

This essential differentiating the process from earlier methods, is that the colouring is all in the film itself or in its developing and so needs no special camera or projector. As yet it fits the 16mm. camera reel only, but soon will also fit the 8mm. reel as well, and in about two years, it is hoped, should take its place in the ordinary cinema industry, which is, of course, its real objective.

It is based on the colours of magenta, yellow and blue-green, as are other processes, but is unique either in showing no 'structure'—'structure' is those lines of colour on the screen inevitable in some processes—or in showing no 'grain', 'grain' being those dazzling spots noticeable from nearby on the screen, even in black and white cinematography.

The projection of some "Kodachrome" films on a screen today showed that the process shares some of the deficiencies of other processes—an artificiality of colour, making a rose seem to be made of paper, an undue preponderance of some one colour, and a tendency of colours generally to be too bright and to lack shades. These common deficiencies are caused largely by the common difficulty of coloured cinematography—namely, its need for a full, frontal light. It cannot as yet use shadow, as black and white cinematography so well does. But some 'shots'—of a setter of a small bonfire, and a whole sequence of a village on a dull November day—were completely natural. The village scene was especially interesting, its colouring having caught the November grey.

This process is in application to still photography. Coloured cinematography, working as it does by "transparency", has existed in some form for forty years, and is far easier than and different from coloured 'stills'. The latter can only be produced by a "transfer" method of developing those differently coloured negatives on to one positive. Often the results are excellent, but they are always expensive.—"Manchester Guardian."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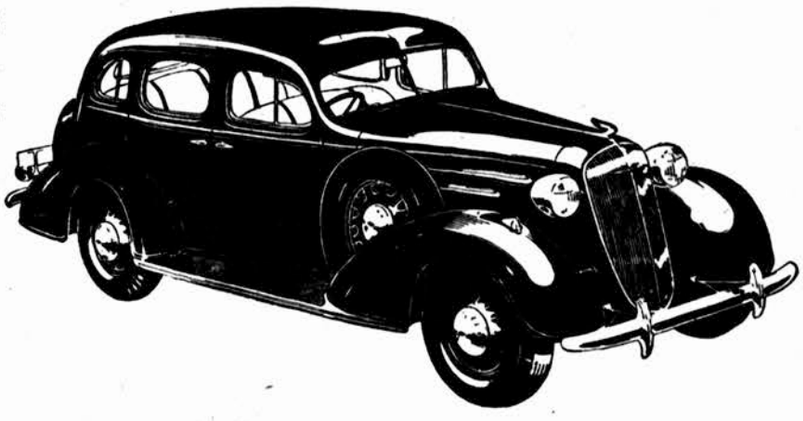

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Every copy of the "Bombay Chronicle" Sunday Edition issued during the month of March was given a Number which was printed on the back cover. 37 of these Numbers selected at random were previously lodged in a sealed cover with the Central Bank of India, Ltd. This cover has now been opened and we have pleasure in giving below the "Lucky Numbers" for March.

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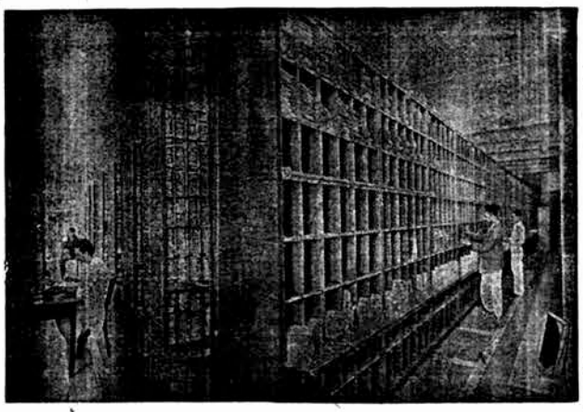

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Literature And Drama In India

Every Book, Every Picture Must Not Be An Instrument For Social Reaction, But A Dynamic Weapon For Ever Fresh And New Creation

(By KAMALADEVI CHATTOPADHYAYA).

Literature and the dramatic art of a country are the indicators of that country's social progress. They are the barometer which clearly reveal the condition of the society, the forces which are moving it and the drift of its direction. But to-day the screen which is dominating not only the literary and the art world, but also the social, gives with even greater emphasis the key-note to the social consciousness of a country. Pictures are no doubt made to entertain the public and afford that light recreation which the present civilization with its stress and rush calls for.

EVILS OF UNSCIENTIFIC MECHANISATION

With higher industrialisation and greater mechanisation, the need for easy relaxation and thrilling excitement grows greater. This is mainly due not so much to the introduction of scientific machinery, as to the unscientific regulation of its working. Shorter hours, healthier conditions of work and living, greater sense of economic security, finer cultural possibilities of growth,—all these would, in a sane and rational society, greatly minimise the harmful reactions of mechanisation. But, unfortunately, the world yet choses to place its social and economic construction on unscientific basis and hence, in spite of science's vast and glorious achievements, man yet starves and suffers from mental and physical privations and these very gifts of science are freely allowed to be prostituted for the immoral purpose of violence. And, therefore, the sensational bandit stories and cow-boy adventures are not the natural products of a machine age, but the drugs designed by interested hands to stimulate the minds and bodies they ruthlessly seek to mutilate. After Russia began her experiment of building a new system of life, her films have had to be built to feed that enterprise. It is, therefore, but natural that her products should attain the excellence they do.

STAGE TRADITION IN WEST

But "sensational thrillers" do not exhaust the screen. The Stage in the West had already created a tradition to try to reflect society and the forces moulding it and vividly present the problem confronting it from day to day before the cinema made its appearance. To clarify vague feelings, give expression to those thoughts which are subconsciously agitating us, to place before us realistically and help us understand our many subconscious struggles, speak aloud to us our own troubled thoughts sunk deep in our being—these have been its aim and achievements. But the Indian Stage still remains a poor and miserable thing with no vigour or vitality in it. In its attempt to be realistic it only lapsed into crudeness and vulgarity, in trying to be reformist it descends into a cheap moralist. The main foundations of conservatism have remained untouched and unshaken.

Such is the dramatic stage which has passed into the screen and presents the same fundamental drawbacks. But where the stage remained a rather remote platform which only a few select frequented, the screen is becoming the widest and the most universal social forum in every country. The poorest man is not too poor to fling an anna or two for an evening's entertainment. Therefore, the function and circumference of the performance having widened, its responsibility has increased too. And that is why one has to be so much more sensitive to the reactions of the film.

FILMS IN INDIA

The Indian films can be roughly divided into two categories—Puranic or Mythical and Social. The screen first became popular through the former. It was the religious fervour of the people which was exploited to draw them into this new recreation ground. They are still there, but not as dominating as they were in the early days. Mythical stories like mysticism may prove an attractive drug to an oppressed and starving nation just as detective and gangster films have proved successful stimulants to overworked and exhausted nerves. But harsh realities have an ugly way of raising their heads and reminding the world of their existence and then the rosy illusion vanishes, the resplendent screen is rudely torn and man is rocked by fear and doubt. Something nearer to his heart, something more real and vital to his daily existence, has to be given to him to sustain his interest. The pranks of Krishna may be amusing, the other world wisdom of Tukaram may be alleviating, but when man faces continued unemployment, when he loses all sense of security, when parents contact strangers in their children, when the husband grows conscious that the worm is beginning not only to turn, but question his centuries-old privileges,—the myths and Arabian Nights tales have to retreat and make room for live themes. That is what is happening in India to-day. Social problems are coming to the fore.

Now, the cinema industry being a commercial proposition, it has to have one eye on the dividends, each company can give to its share-holders and one eye on the box offices and, like the proverbial man who fell between two stools, the film falls to the ground between these two watchful eyes. That is the main tragedy of our pictures. Their artistic value is obliterated and their social value ignored. It is the money-value alone that counts. But in a world where private enterprise and all its accompanying ills rule, such disasters are inevitable. But pictures are not mere useful commodities like deal-wood boxes. They have a distinct social value. for while they depict society and its workings, they also set up a whole lot of mental reactions that shape society. Hence they can't be so lightly disposed of.

REMOVED FROM REALITY

Indian literature on the whole has, unfortunately, not emerged as yet from its mouldy old hide-bound cell of conventionalism. Every story must have a moral,—the villain to be punished, the virtuous rewarded, the repentant pardoned and then all to live ever happily together afterwards. It is not on such set rails that life's wagons run, nor with such precise calculations. Life is fluid, full of flow, movement, unexpected curves and bends, precipitate falls and laborious climbs. But the Indian mind has become so static, it has lost its pliability, with the result it is unable to break loose from its old shell and flow along the path of creation and reality. It is buried in a morass of sentimentalism, lost in a chaotic sea of superstitions and dead forms. It is entombed alive and to emerge from this living death it has to break through many an ancient wall, strike down many a worn out barrier and leap over centuries of darkness into the light of reality. But we are, like all enslaved nations, full of fear We are content to follow the beaten track that leads to decay and nothingness, rather than with the sword of adventure and pioneering courage, strike out new paths and seek fresh pastures for our starved minds.

It is, therefore, not surprising to find dead old superstitions still being upheld as objects of reverence and worn-out beliefs fanned to keep their dying embers alive with the result our social life has little chance of regeneration. New thought is suspect, new paths pitfalls of danger, new forms taboo. In no other field has this been so strenuously maintained as in the emotional relationship between the sexes, for that is the pivot of society. Far from depicting the shades of emotions and their subtle play on human life, all is crudely divided into right and wrong—the wolves and the lambs, the God and the Satan. Women is still the private property of man, her highest virtue is an abject subjection to man, her one merit husband worship. Picture after picture is being released in the Indian film world to accentuate and intensify these same old false standards and ideals of an age gone by.

"IDEAL' WOMAN OF FILMS.

With the rise of Empires and coming of Feudalism woman lost her significance as an economic unit and lost her social function as well and became merely a commodity of man. She ceased to be an individual with a character and a destiny of her own. But the age of feudalism is passing away, the old order is in decay. The economic churner is swirling life's many forces to create new values, new forms and new standards. But India is still seeking to cling to the old, and the screen, like literature, is being used for the purpose of serving to maintain the 'status quo.'

The ideal woman is ever shown on the screen as the long-suffering patient woman, ready to do the master's bidding, bear even his kicks with an enduring smile and virtuously offer the other cheek. The climax is reached when the culprit repents and the dying wife blesses him and, as a reward for virtue, lives ever happily afterwards. The utter humiliation and degradation underlying this philosophy is entirely lost upon the public. It only weeps in pain and joy with the triumphant wife and gallantly forgets that what really happens in real life is that the man becomes more brutal and the woman more oppressed. What is entertainment for if not to hide realities and create illusions. And as for business—a Pathi-Bhakti is invariably a box-office crash and that is what really matters to the producer.

Side by side, there has been a steady move to depict the educated woman as a renegade, an individual of no character and lax in moral sense. She is inevitably a breaker of homes and the destroyer of society. She usually wears riding breeches, carries a revolver in her belt or a cop in her hand and flaunts a defiant cigarette to shake the old masculine complacency. That it is hard to find a parallel to this screen figure in real Indian society goes without saying. Though literacy is very low among Indian women, educated women are not wanting; but rarely does one meet one who abandons herself so shamelessly as the film story would have us believe. Every such representation is not only a gross libel on education, but is a most dangerous tradition to maintain. It clearly points to one fact—that education undermines woman's character. She strays into stupid vandalism, but ultimately returns to the ancient fold

(Continued on Page 93.)

Tabut processions during Moharram at (from left to right), Poona, Ahmednagar and Mahableshwar respectively.

THE DOOR STILL KEPT OPEN

RETURN OF INDIAN AIRMEN

Dalal, Manmohan Singh & Pochkhanawala Arriving Next Week At Juhu

Messrs. Dalal, Manmohan Singh and Pockhanawala, the Indian Airmen who went to South Africa last year will be arriving at Juhu Aerodrome on Sunday at 4-30 p.m.

Preparations on a large scale are afoot to give them a right royal welcome on their arrival at Juhu. After the formal reception they will be taken in a procession in motor cars to the Dadar Parsi Colony where arrangements have been made to give them a hearty welcome.

From the Dadar Parsi Colony the procession will wend its way towards the Royal Opera House where a public meeting will be held and a purse will be presented to them.

Major S. R. Bamji and Mr. A. C. Patel, are raising funds for the purpose.

PROMINENT BENGAL LIBERAL DIES

Mr. S. N. Mallik Passes Away At Age Of 64

CALCUTTA, April 11

The death has occurred of Mr. S. N. Mallik early this morning from Pneumonia at the age of 64.

Mr. Mallik was the first non-official chairman of the Calcutta Corporation and a former member of the India Council.

He was a prominent Bengal Liberal and President of the Indian Association. Not long ago he made a warm appeal for co-operation among people of all shades of political opinion to work the Constitution. He was also an acting minister for a short period at the time of Lord Lytton's Governorship.—A. P.

TURKEY AND DARDANELLES

PARIS April 10

The Turkish Government have decided to take steps to obtain a revision in the clauses of the Dardanelles convention in conformity with the claims already formulated at Geneva, according to messages from Ankara.

The Prime Minister communicated the decision to the Parliamentary group of the People's party, which approved of it.

The decision will be handed in the form of a note to the representatives of the Government's signatory to the Treaty of Lausanne.—Reuter

SUDDEN DEATH OF HERR VON HOESCH

LONDON, April 11

His Majesty King Edward has personally conveyed his regret to Herr von Bismarck the Councillor of the Germany Embassy, on the sudden death of Herr von Hoesch, which was announced in an earlier message.

Herr von Bismarck told Reuter that Herr von Hoesch recently suffered from heart trouble, but refused to regard it seriously and insisted on working as hard as ever.

Herr von Hoesch's death, however, was quite unexpected and was a tremendous shock to the Embassy staff.—Reuter

An earlier cable stated:

The death has occurred in London from heart failure of German Ambassador von Hoesch.

For Latest Congress News See Pages 75 & 79

Working Committee To Stand By Its Decision

Anti-Office Group Organises Forces To Back Its Proposal In Open Session

Congress Camp,
LUCKNOW, April 11.

The day in Motinagar began with a surprise visit paid by Pandit Jawaharlal to the volunteers camp where the President spent about half an hour.

In the meantime other members of the Working Committee had collected and on return of Pandit Jawaharlal from inspection, the Working Committee examined six amendments moved in the Subjects Committee to the main resolution on the Government of India Act.

The majority opinion in the Working Committee is understood to have opposed the acceptance of any amendment which would bar the door even by implication for any one of the two possibilities, namely, of acceptance or rejection of office.

Thus, for instance, it is held that if the Committee were to declare in favour of acceptance of office such a declaration might be useless if during the summer the Government launched a campaign of repression and put into jail so many Congress workers that contesting of election might become difficult.

On the contrary if it is held that declaration against acceptance of office in all circumstances ruled out even the possibility of the new Viceroy giving such assurances on behalf of His Majesty's Government as may make it feasible to accept office.

Thus the Working Committee this morning was definitely of the opinion that it must stand by its decision to keep the door open.

Another question discussed was the next session of the Congress in December of this year and opinion seemed to favour Poona.

Kisan Demonstration

While the Working Committee was holding the meeting there was a demonstration of the Kisan Conference in the Subjects Committee pandal where resolutions of the kind passed by the anti-imperialist rally and anti-office conference during the past two days were adopted with special reference to the question of land revenue and tenancy. The speakers were also mostly the same as in the two other conferences. Thus a particular group has organised three faces of protest against the Working Committee resolutions and canvassed support for their view.

DEBATE OVER OFFICE ISSUE

CONGRESS CAMP,
LUCKNOW, April 10

The Subjects Committee resumed the debate on Babu Rajendra Prasad's resolution on the new Constitution after tea.

Six amendments were moved to the Working Committee's resolution on the reforms and office question.

Excepting the one which Mr. Amritlal Seth moved seeking to include Indian states subjects also in the Constituent Assembly all the others were sponsored by Socialists and laid emphasis on the adoption of a policy of wrecking.

Various speakers emphasised the need for wrecking the constitution which they had decided to reject. They pointed out that the talk of rejection was meaningless if they were not going to adopt a policy of wrecking and were instead going to accept offices. They declared that acceptance of office would lower the ideal of the Congress and lead to demoralisation and undesirable developments.

Boycott Of Councils

Mr. Balakrishna Sharma moved an amendment counselling total boycott of the councils under the New Constitution. He cited the instance of the late Mr. C. R Das's attempt to wreck the constitution and declared it had proved a failure.

Mr. Avanashilingam Chettiar moved an amendment urging deletion of the paragraph seeking to abolish the Parliamentary Board. Speaking on the resolution he urged the House to give dispassionate consideration to the question of office acceptance which he declared was the only possible and sensible course open to them, other courses having proved ineffective.

The House adjourned at 8 p.m. to meet again at 2 p.m. to-morrow when the committee's final verdict on the question is expected.

Meanwhile, to-night's interval will enable opposing forces to marshall themselves.

The Working Committee meets at 8 to-morrow morning to review the situation.—A. P.

(Details of Subjects Committee discussion appear on Page 4).

UNION IS STRENGTH

Union Is Strength.
—RAJENDRA PRASAD

To achieve the great purpose of the Congress and to save the country from the dark forces of Imperialism it is necessary to mobilise national energy on a vast scale. May the "Bombay Chronicle" continue to help towards that end.

—PURUSHOTTAMDAS TANDON

His Excellency Sir Hyde Gowan has given a donation of Rs. 100 to the Mahar Education Society, Pachpawali, Nagpur for the encouragement of education of the depressed classes.

ANOTHER OUTRAGE AT QUETTA

Contractor Shot Dead While Motoring

QUETTA, April 11.

Mr. Sohanlal Bhatia, an engineer and contractor and the son of Mr. Lalchand, also a contractor, while motoring down to Quetta along with three children, was shot dead on the road between Dera Ghazi Khan and Loralai. The children were safe.

Investigations are proceeding.—A.P.

C. P. FINANCE MEMBER TO RESIGN

Jubbulpur Commissioner May Fill Vacancy Temporarily

PACHMARI April 10

A communique states that the Honourable E. Gordon, Finance Member of the Executive Council of the Central Provinces will resign his office and proceed on leave with effect from April 23 or a subsequent date.

It is understood that Mr. G. P. Burton, Commissioner of the Jubbulpore Division, will be appointed as a temporary member of the Executive Council in the vacancy. —A. P.

SABOTAGE ON BRITISH SUBMARINE

Secret Service Men Making Investigations

LONDON April 10

The secret service men are investigating the suspected case of sabotage concerning the submarine L 54 during the re-fitting at the Devonport dockyard.

It is stated that when the engines were inspected, a spanner was discovered in the machinery.

It is understood a court of inquiry has been held.—Reuter.

NON-STOP CYCLING ATTEMPT

AGRA CITY, April 11.

Abdul Hamid, Aligarh cyclist commenced his second attempt of 74 hours' cycling on Wednesday and has completed 50 hours today. His condition is satisfactory.—A. P.

THE MAHATMA
A sketch from life, by S. M. Oyama, Delhi.

TABULATED ADLETS

ONE Anna Per Word

Minimum Re. 1.

SMALL ADVERTISEMENTS are inserted in these columns on cash payment and are charged at the rate of ONE ANNA per word. Minimum charge is fixed at Re. 1 for 16 words. Abbreviations and numbers (up to 10 figures) are to be counted as complete words.

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BLOCK-LETTERED OR TYPEWRITTEN Advertisements will ensure correct insertions; otherwise no responsibility for any mistake will be accepted by the Management. Unclaimed replies to the Advertisements are destroyed after about a month.

REPLIES TO THE ADVERTISEMENTS should be addressed carefully as under:—"Box No..... The Advertisement Department, The "Bombay Chronicle," Red Building, Parsi Bazaar Street, BOMBAY. To avoid mistakes the Box Number should be written distinctly.

9. SITUATIONS VACANT.

Wanted—Competent Persons to organise sale of our Tea. Fixed allowance and commission. T. Hansraj Bros., 142, Old China Bazar St., Calcutta. (5913).

27. HOTELS

For Vegetarians & Non-vegetarians "Cafe Health," Ash Lane, near Currency Bank, Fort, Bombay. Parsee, Hindoo and English dishes. Cold drinks and Ices, the best. Special arrangements for Ladies of all communities. Cleanliness, Moderate charges, Good, wholesome Food. (5920).

44. MEDICAL.

Strictly Confidential—Sound, Helpful advice on Venereal Free. Apply Box **No. 5923, "Bombay Chronicle."**

56. EDUCATIONAL

Saraswati Commercial Institute, Parel, imparts expert training, commercial subjects—90 per cent. students secured jobs—enroll competition-award gold medals. (5924)

Free Vaidyaraj Hakimhaziq by regular postal training examination. No degree fee. Practitioners. Enclose 2 annas stamps:—Indian Homoeo-Institute, P. O. Sabarmati, Ahmedabad. (5914).

58. BOOKS & PERIODICALS.

King Co. Cheapest House. Children's Books, Fashion Books, Newspapers, Radio, Cinema Magazines, Dictionaries, Autographs, Stamp Albums, Stationery, Picture Frames, Palmistry, Astrology, Lending Library. Near West-End Watch Co. Fort, Bombay. (5918).

67. BUSINESS OPPORTUNITIES.

Young Goan, thorough Businessman, serving Bombay, will visit Goa whole May. Good local influence, willing establish business connections any line. Any investigations, missions undertaken. Best results guaranteed. Apply Box 5916, "Bombay Chronicle."

154. MISCELLANEOUS FOR SALE.

Silky Poplin. Very decent, soft and durable. A gift for shirts and other garments. Best for the price. Size 18 yds. by 27". Price Rs. 4-8. And extra superfine quality, size 12 yds. by 27". Price Rs. 4-14 per piece. Post free. Money refunded if unapproved. The Textile Co. of India, Ludhiana. A 105. (5820).

156. MISCELLANEOUS.

See Beautiful Cashmere — India's Switzerland in full glory, May-June. Particulars from Eruch Anklesaria. Sitaram Building, Princess Street. (5879).

Immediate Results of all Bombay University Examinations telegraphed to people, who will advance Re. 1-4 by money order. State Number, Examination Address. Mutual Agency, 14, Hamam Street, Fort. (5904).

Rare Opportunities—The Manufacturers' Industrial Exhibition and Fancy Fete, opp: Town Hall, Bandra, opening on 5th May, 1936. Yet few stalls are available. Apply 24, A, Rajan, Bandra.

CATHEDRAL GUTTED

Good Friday Tragedy At Shillong

SHILLONG, April 11.

The Roman Catholic Cathedral and the priests' quarters behind it were completely burnt down on Good Friday night.

The fire started in the priests' quarters at 7-45 p.m. while the priests were in the cathedral taking part in the Service. Fanned by wind, the flames spread from the priests' quarters to the cathedral which in a short time was completely gutted.

The fire brigade made strenuous efforts to combat the flames but were handicapped by the high grounds on which the buildings were situated. which resulted in low water pressure for their fire hoses.

Loretto convent which is situated nearby escaped. No loss of life has yet been reported. The damage is believed to be in the neighbourhood of Rs. 3 lakhs.—A. P.

ARRESTS AT POONA

Hanuman Festival Ban Echo

POONA, April 10.
(By Mail).

Following on recent incidents the Sonia Maruti Temple, a roadside shrine is being made the object of an agitation against the order of the District Magistrate, Poona, prohibiting music from being played before it.

A previous order in the same connection issued for the Hanuman festival taking place about the same time as the Moharrum led to two Maharatta youths breaking it and their detention in police custody till dusk. The District Magistrate Poona has now extended the duration of the order to the end of the current month.

This led to the arrest yesterday evening of two persons for a breach of the order.

This morning the Police made three further arrests. All the accused have been bound over to appear before the city magistrate, Poona, next Tuesday.—A. P.

"LET POLICE BE NEUTRAL"

The Secretary of the Bombay Taxi Drivers' Union writes:—

The Council of Action desires to bring out one particular fact today which is calculated to create disruption in the ranks of the owners and drivers. The Police are attempting to break the solidarity of men by inducing to get their cars passed even on off days and holidays. They are also trying to give facilities which otherwise they would never have given by affixing only a paper lable to the 8 anna meter containing the fact that it is to be plied at Six annas.

The Council believes the Police ought not to take sides with particular parties in the present struggle, but should take an impartial and dispassionate view of the whole situation in the true spirit of service to whole transport system of Bombay.

DONATION FOR MEDICAL RESEARCH

The Secretary of the Indian Institute for Medical Research announces that the University of Calcutta has donated a sum of Rs. 5,000 out of the Sir P. C. Ray Fellowship Funds to the Institute for the furtherance of Medical Research

The Institute is thankful to Sir P. C. Ray and to the University for this generous gift.

FOUR HORSEMEN OF APOCALYPSE

SHANGHAI, (By Mail).

War, pestilence, drought, flood, famine and other natural calamities during the last 60 years have robbed China of no less than 400,000,000 lives, a number approximately equal to her present population.

Yet in the past 60 years, the natural increase in population has approximately equalled the same figure, and despite the toll of lives taken each year, the nation is still faced with the problem of caring for its too numerous population, according to Professor Chiao Chi-ming, of the College of Agriculture and Forestry of the University of Nanking.

To cope with this situation, Professor Chiao suggested that the legal marriage age be regulated by law and that early marriage be strictly prohibited. He favours birth-control also, but feels that because the masses must be educated to it, it would take many years to popularize this method of reducing the population.

The majority of China's 400,000,000 people live in the rural districts of the country and gain their livelihood from the cultivation of the land. Since, however, there are only about 228,997,707 acres of land under cultivation in the country, China now has only about threefourths of an acre per capita.

In comparison with China's rate of population increase, Prof. Chiao points out, Soviet Russia would require only 27 years to double her population, Japan 54 years, the United States 99 years, Germany 116 years, England and Wales 142 years and France 239 years. China's natural increase rate is second only to that of the U. S. S. R.

KOHINOOR

CINEMA
(DADAR—B. B.)

Presents

for their SOUTH INDIAN Patrons

EAST INDIA FILM CO.'S
(Calcutta), TAMIL MUSICAL PICTURE

RAMAYAN

LAST 2 DAYS

IN MORNING SHOW ONLY
—: AT 10 A.M. :—

To-day (Sunday, the 12th) and To-morrow Monday the 13th.

LAST 2 DAYS

LAXMI

— CINEMA —
LALBAUG—PAREL

will show

EAST INDIA FILM CO.'S
(Calcutta) TAMIL Musical Picture

RAMAYAN

To-day (Sunday the 12th) and To-morrow Monday, the 13th. at 10-30 A.M. (Morning) only.
Ye South Indians!

Make best of this Golden opportunity.....

Auction Sales

BANKER & CO.,

Auction Sale TO-MORROW, (MONDAY), at 10-30 A.M. (S.T.) at Babulal Mansion, Chowpatty Sea Face, near Italian Restaurant, of Dining, Drawing and bed room furniture, His Master's Voice Gramophone, Singer foot machine, Fire proof Safes, Remington portable Typewriter, Chesterfield sets, A.C. Fans, Wardrobes, Dining table, Chairs, Glassware, etc.

Locarno Powers Reach Agreement

Possibilities Of Conciliation Not Yet Exhausted

GENEVA, April 10.

The Locarno Powers have reached an agreement.

The meeting of the Locarno Powers lasted from 3 p. m. till 8 p.m. and adjourned until 9-15 p.m., after which a Communique was issued. Mr. Eden and Lord Halifax will leave for London to-night.

It is understood that the British maintained the standpoint that conciliation was not exhausted and, it is believed, that several points of the German proposals are considered open for further examination. These will, probably, be discussed between Mr. Eden and the German representative.

It is anticipated that the question will again be considered about the time of the May meeting of the Council.

LOCARNO POWERS' COMMUNIQUE

The Locarno Powers' Communique states that the Powers noted that the German Government have not contributed to the re-establishment of confidence indispensable for the negotiations of new treaties, but they consider it desirable to explore all opportunities of Conciliation

The elucidation of a certain number of points in the German Memorandum was at first necessary, notably, those outlined in the French Memorandum. The British representatives will get in touch with the German Government and inquire the meaning attached to the proposed bilateral treaties, and how those treaties fall within the frame-work of the collective security, or mutual assistance provided in the Covenant of the League.

The representatives of France have made all reserves in the event of any material changes occurring in the present situation in the Rhineland during the discussions. In the event of any such changes the representatives of the four Governments have decided to meet immediately.

The Powers have noted that the staff talks begin on April 15. They have decided to communicate the French peace plan to the League for a detailed examination.

The consent of the German Government will be asked for a similar treatment of the German Memorandum. The Powers will meet again during the next session of the League Council beginning on May 11.

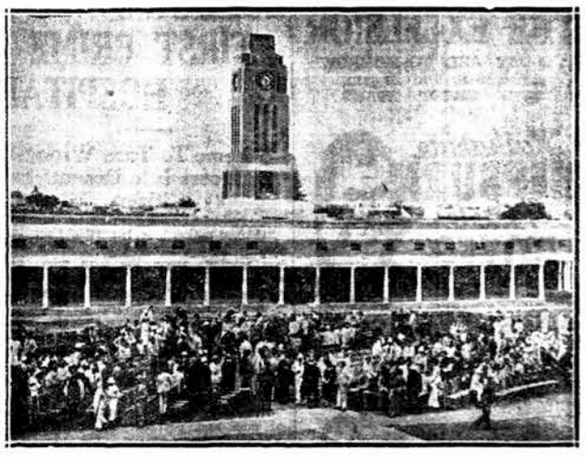
The representative of Italy has reserved his approval.—Reuter.

"ITALY HAS BEEN IGNORED"

GENEVA, April 11.

The Italian delegation have published the text of a declaration made by Baron Aloisi at the opening meeting of the Locarno Powers, which declares that in all recent manifestations of the British Government, Italy has been ostensibly ignored.

Italy wished to know, he said, if her collaboration in the work of European reconstruction was desired. If not, Italy would have to reserve the right of ordering her line of conduct in consequence.—Reuter



Lord Willingdon declared open, the other day, Lady Irwin Hospital at New Delhi.

Ethiopia Refuses To Be Treated On Same Footing As Italy

Complains That League Does Not Distinguish Between Victim And Aggressor

GENEVA, April 10.

Ethiopia has replied to the Committee of Thirteen's appeal against inhumane warfare with a protest against being treated on the same footing as Italy.

The Ethiopian delegate complains that the League does not distinguish between the victim and the aggressor, and ignores Ethiopia's appeals, requests and inquiries. He alleges that the Italians are now using gas on the Ogaden front.

Two notes have been received from Italy protesting against the alleged torturing of prisoners and the Ethiopian bombardment of the Italian field-hospital on March 31.—Reuter.

OFFENSIVE ON SOUTHERN FRONT

ROME, April 10.

An Italian offensive on the southern front is believed to be preluded by the statement of Marshal Badoglio in a "Communique" that 22 Italian planes from Somaliland bombed the enemy positions in the south, including Daggahbur and Sassabaneh, after which the Italians are reported to have occupied positions immediately south of Sassabaneh.—Reuter

"NEUTRALITY" OF RED CROSS

GENEVA, April 10.

The International Red Cross Committee declined, on the ground of its neutrality, to hand over documentary material for which the League had asked, in connection with the charges against Italy of violating the laws of war.

Mr. Eden sharply commented on it at the meeting of the Committee of Thirteen and said that he could not see what was the neutrality of which the Red Cross spoke.—Reuter.

"HINDENBURG" ARRIVES HOME SAFELY

Dr. Eckener Will Try To Counteract Move To Discredit Him

FRIEDRICHSHAFEN, April 10

The "Hindenburg" arrived safely at 5.30 p.m. (G.M.T.)

Five thousand people cheered and sang "Deutschland Uber Alles" on the arrival of the "Hindenburg" with her three out of four engines working. A section of the crowd specially cheered Dr. Eckener who was seen pale and axious peering from behind the row of cheering passengers leaning from the windows of the saloon.

Herr Lehmann, Commander of the airship, stated that the damaged motor has been repaired, but was useable only in emergency. The damage was not the result of faulty construction, but was almost bound to happen when the motors were being tested to their utmost capacity. Working on the new crude oil diesel motors fulfilled the expectations. The Fuel consumption was surprisingly favourable. All other parts of the airship stood the test excellently.

Dr. Eckener interviewed by Reuter before landing, declared that he intended to proceed to Berlin immediately to dispose of finally the move to discredit him. He, naturally was most reluctant to emphasise the dissensions between Germans. They were bound to exist, but if his position was really jeopardised by what was described as lukewarmness on his part, then obviously he could not be expected to run risk of worsening it.

French Suspicious

An earlier cable stated: A Reuter's correspondent on board the "Hindenburg" said the forward port engine was dismantled on Wednesday evening owing to persistent trouble. When off the French coast, they met a French flying-boat, which repeatedly circled round and found that the engine trouble was authentic, as the propellor was still stuck and the flying-boat returned to the shore. A seaplane investigated for a short time and then an aeroplane from Nimes.

The French insisted that a particular course must be taken, not deviating ten kilometres on either side of the Rhone.

The airship passed over Basle at a height of 5,000 feet, and is expected at Friedrichshafen at 7 p.m. —Reuter.

BANGALORE RACING SEASON

BANGALORE April 7

There will be two days' racing at Bangalore in connection with the Gymkhana meeting which will be held at the race course on April 16 and 18.

The regular racing season in Bangalore this year will begin on June 20 and will be spread over seven days: June 20, 24 and 27 and July 1, 4, 6 and 9.

First entries for the first four days races close on June 1 and the final entries on June 10.

The total amount awarded in stakes for the 1936 season is Rs 1,14,750. There are nine cup events with an aggregate cup value of Rs. 6,000.

MANY PERSONS PERISH IN CANTON FIRE.

CANTON: April 11.

Many persons are feared to have perished in an extensive fire which gutted hundreds of buildings in the west-end of Canton.

Hitherto 14 persons are reported dead and hundreds have been injured and removed to hospital.

The explosion occurred in a warehouse occupied by a Government explosives monopoly and caused a wild panic.—Reuter.

KARACHI RESENTS BOSE'S ARREST

KARACHI April 10

A public meeting was held this evening under the auspices of the local Congress Committee with Swami Govindanand presiding. A resolution was passed placing on record a protest against the arrest of Mr. Subash Bose on his returning home from enforced exile in a foreign land.

The meeting paid a tribute to Mr. Bose's resolve to court arrest despite his delicate health. The speakers who included Mrs. Kikiben, emphasised that Mr. Bose's arrest was without a specific charge and was unfair, adding that his arrest would strengthen the struggle for freedom.—A.P.

THE EXCELSIOR

TO-DAY AND TO-MORROW AT 4, 6-30 and 10 p.m.
TWO GREAT STARS TOGETHER

in the story of a girl tremendously in love!

TO-DAY
10-30 a. m. in the morning
TAMIL SUPER SOCIAL PICTURE
SHRI SHUNMUGANANDA TALKIE CO., TIRUPUR
Presents
MISS M. S. VIJAYAL
The NIGHTINGALE of S. India.
In the SUPER SOCIAL Picture
MENAKA
WITH A GALAXY OF STARS
T. K. BAGAWATHI
T. K. SHUNMUGAM
Miss K. RUKMANI
Miss T. RAJAMANI
Miss T. VIMALA.
KRISHNAN & SWAMINATHAN
COMEDIANS
At Your FAVOURITE Theatre—
PLAZA
TO-DAY 10-30 A. M.

THRILLING DRAMA OF EAST AFRICAN ADVENTURE
"EAST OF JAVA"
WITH
CHARLES BICKFORD
WHO WAS NEARLY KILLED BY LION
A UNIVERSAL Super Thriller at
PLAZA
TO-NIGHT & TO-MORROW:
3-30; 6-30 & 10 P. M.

LONDON'S FIRST CRIME HOSPITAL

Scheme To Turn Wrong-Doers Into Decent Citizens

"Citizen-maker" is the title that has already been conferred by London welfare workers upon the man who has yet to be chosen as head of the new "crime hospital" which it is proposed to build on the outskirts of London.

At this "hospital" wrongdoers, instead of being sent to prison, will be treated by trained psychologists under the orders of "The Citizen-Maker", who will probably be a distinguished Harley-st. specialist.

Already a group of prominent medical men and psychologists have issued an appeal for £20,000 towards the building of this the first institution of its kind in Britain.

More than £3,400 of the money has so far been subscribed, and it is anticipated that the rest will be contributed by welfare associations and private individuals.

Lord Dawson of Penn, Lord Horder and other eminent specialists are supporting the scheme, which is the outcome of a Government-sponsored movement.

"It is the earnest hope of all who have the good of our country and its citizens at heart, to see institutions worked on the lines of this proposed 'crime hospital' spreading all over Britain," a leading London psychologist told "The People."

"The day must come when magistrates and judges, instead of sending certain offenders to jail, will consign them to the care of the doctors at the 'crime hospital.'"

"Thus the problem of wrongdoers with 'kinds'—people whose bad conduct is the result of heredity or faulty upbringing—will be, to a great extent, solved.

"I have heard rumours as to the identity of the man who may be chosen to fill the office of 'Citizen-Maker' but, so far, I understand, the appointment has not yet been made.

"This scheme is the outcome of the plan already being worked with such marked success by the Institute for the Scientific Treatment of Delinquency, to which magistrates have been sending cases in increasing numbers."

BADEN-POWELL'S BIG ERROR

Thought Scouts Too British To Appeal To Foreigners

DURBAN (By Mail).

Lord Baden-Powell's "one big mistake" was in starting the Boy Scout movement on a national, instead of an international basis.

So declared Lady Baden-Powell, speaking here. She went on to say that the late King Edward raised the point. "My husband told the King he thought it was so purely British that nobody else would take it up."

The Scouts were no sooner established, however, than the idea was followed in all the other countries.

WATERY-GRAVES

Fate Of A Muslim Girl And A Woman

(From Our Own Correspondent)

MAHABLESHWAR (By Mail)

On Sunday evening while playing by the side of the well near the Marathi school premises, a Muhammadan girl aged about 11 years and named Haleema, fell inside it and was drowned. Her companion who happened to be nearby raised the alarm, but it was found too late to save the child.

On the following day, an elderly woman and wife of a Marathi school master, Mr. Kale is reported to have jumped into a well, situated near the Hospital here.

It seems she was suffering of late from certain brain maladies and persumably she committed the unfortunate act in a fit of unconsciousness.

The Police, on information, extracted the body and did the necessary Panchnama.

"BLACK DAY ON APRIL 18"

To Protest Against Anti-Hindi Gurumukhi Circular

PESHAWAR, April 10.

The N.-W.-F.-P. Hindi Gurmukhi Defence Committee has decided that Saturday, the 18th April, should be observed as a Black Day all over the Province, as a protest against the anti-Hindi-Gurmukhi circular of the Frontier Government.

On that day all business will be suspended by the Hindus and Sikhs throughout the province, by observing complete 'hartal.' Public mass meetings will be held with a view to condemn the circular and to pass protest resolutions.

Black flag processions and other demonstrations will be held at the headquarters of the Districts and Sub-Divisions.—United Press.

AIRMEN HONOURED AT KARACHI

Mayor Presents Cup In Casket

KARACHI, April 10.

Aviators Manmohansingh, Dalal and Pochkhanavala were given a public reception at a meeting held at seven in the evening at the Khalidkina Hall, Mayor Kazi Khudabux presiding. The airmen were garlanded and presented with cup in casket. Messrs. Manmohan and Dalal addressing the gathering related the adventures they encountered during their flights, the former adding that he alone spent Rs. 75,000 on the undertaking, wherein His Highness of Patiala helped him to the extent of 22,000 rupees. The aviators due to leave Karachi tomorrow morning.

ROYAL OPERA HOUSE

Daily at 3-30, 6-30, 10 p. m.

THE STRANGEST "BONDAGE" THESE TWO HAVE EVER KNOWN
made him sell his life to a gang king for $5,000!
LESLIE HOWARD
BETTE DAVIS
in
"The PETRIFIED FOREST"
Stars of "Of Human Bondage" Reunited For the First Time
From the Famous Stage Hit
A Warner Bros. Picture

Miss Davis has been awarded a Prize by the Academy of Motion Picture's Art and Sciences for her superb performance in "DANGEROUS"
—*Free list suspended*—

TO-DAY THIS WEEK
IMPERIAL'S SUPER SENSATIONAL THRILLER.
"GULAM DAKU"
Harrowing tale of a man hounded to despair by the fiends of law. Blood-curdling— Spine tingling—Marrow chilling scenes graphically dramatised
in
"GULAM DAKU"
Featuring
GULAM MAHOMED, ROSE, JILLOO, JAMNA, JAMSHEDJI, GHAZNAVI, GULAM RASOOL, SYED AHMED, BABA VYAS & RUSTOM POONAWALLA.
Director: MOTI B. GIDWANI.
AT
Majestic Talkies
Girgaum.
Shows at: 5, 8 and 10-45 p.m. on weekdays.
Extra show at 2-30 p.m. on Sat., Sun., & Holidays.

City & Suburbs

LOCAL ENGAGEMENTS

To-day.

Hindu: Chaitra Vad 6, 1992
Muslim: Mohurrum 19, 1354
Parsi: Avan 9, 1305
Hightide: 2-20 15-29
Lowtide: 8-28 21-17
Sunrise: 6h. 24m.
Sunset: 6h. 55m.

POSTAL NOTICE

Mails for Australia per s.s. 'Ormonde" via Madura and Colombo will be accepted at the General Post Office upto 6-30 p.m. on Tuesday the 14th instant.

FLAG SALUTATION

Under the auspices of the Girgaum District Congress Committee a Flag Salutation will be held to-day (Sunday) in the open maidan near Tardeo Bridge at 7-30 a.m.

PRARTHANA SAMAJ

Mr. R. N. Naik will conduct the Weekly Divine Service in the Prarthana Mandir, Girgaum to-day (Sunday) at 5-30 p.m.

KERALA CLUB, WORLI

"Vishu", the Malayalam New year day will be celebrated to-day (Sunday) at B. D. D. Block No. 9 top floor, Worli. Programme begins with Social gathering at 8 a.m. and concludes with musical entertainment at 3 p.m.

CONGRESS DAY

Under the auspices of the 'F' Ward District Congress Committee, a public meeting will be held to-day (Sunday) at 5-30 .pm. (S.T.) on the Lal Maidan Lal Baug, when Sjt. C. K. Narayanswami, S. B. Mhadeshwar, D. D. Wadia, L. V. Kondaye and others will speak.

The Secretary of the Calcutta Indian Institute for Medical Research announces that the University of Calcutta has donated a sum of Rs. 5,000 out of the Sir P. C. Ray Fellowship Funds to the Institute for the furtherance of Medical Research.

AMUSEMENTS OF THE DAY

CENTRAL—"Rose Marie." Daily at 3-30, 6-30 and 10 p.m.

EXCELSIOR—"Break of Hearts." Daily at 6-30 and 10 p.m. Matinee, today and to-morrow at 4 p.m.

EMPIRE—"The Man Who Broke the Bank at Monte Carlo". Time as usual

GLOBE—"Khyber-Pass." Daily at 5-15, 8 and 10-45 p.m. Matinee, to-day and to-morrow at 2-45 p.m.

IMPERIAL—"Deccan Queen." Daily at 5-15, 8 and 10-45 p.m. Matinee, to-day and to-morrow at 2-30 p.m.

KRISHNA—"Dharma-Ki-Devi." Daily at 5-15, 8 and 10-45 p.m. Matinee, to-day and to-morrow at 2-30 p.m.

KOHINOOR—"Dharmatma." Daily at 5-15, 8 and 10-30 p.m. Matinee, to-day and to-morrow at 2-30 p.m.

LAXMI—"Savitri." Daily at 5-15, 8 and 10-30 p.m. Matinee, to-day and to-morrow at 2-30 p.m.

MAJESTIC—"Gulam-Daku." Daily at 5, 8 and 10-45 p.m. Matinee, to-day and to-morrow at 2-30 p.m.

MINERVA—"Dhoop-Chhaon." Daily at 5-15, 8 and 10-45 p.m. Matinee, to-day and to-morrow at 2-45 p.m.

PATHE—"Mary Burns Fugitive." Daily at 3-30, 6-30 and 10 p.m. To-morrow morning show at 10 a.m.

PLAZA—"East of Java." Daily at 6-30 and 10 p.m. Matinee, to-day and to-morrow at 3-30 p.m.

REGAL—"Strike Me Pink." Daily at 4, 6-30 and 10 p.m.

ROXY—"Snehlata." Daily at 5-15, 8 and 10-45 p.m. Matinee, to-day and to-morrow at 2-30 p.m.

ROYAL OPERA—"The Petrified Forest". Daily at 3-30, 6-30 and 10 p.m.

THE UNITED LODGE OF THEOSOPHISTS

"Eternal Verities" will be the subject of a free public lecture to be delivered at the hall of the United Lodge of Theosophists, Jehangir Wadia Building, 51, Esplanade Road, Fort, today (Sunday) evening at 6-15.

RAILWAY TIME TABLE

G. I. P. Railway.

Timings at Victoria Terminus (on and from 1st April, 1936):—

	Arr. H.M.	Dep. H.M.
Madras Mail	6-00	22-00
Peshawar & Lucknow Express	6-15	23-00
Calcutta Mail via Nagpur	7-30	17-50
Calcutta Mail via Chheoki	8-15	21-45
Madras Express	10-15	13-50
Deccan Queen	10-25	17-15
Punjab Mail	10-50	18-55
Poona Mail	11-40	15-30
Nagpur Express	14-00	22-10
Poona Fast Passenger	16-50	11-50
Poona Express	19-35	8-15
Allahabad Express	20-15	7-10

B. B. & C. I. Railway

Mail, Express and Passenger train timings in force from 1st April, 1936:—

Trains.	Arr. H.M.	Dep. H.M.
Ahmedabad Passenger	5-35	22-20
Delhi Express	6-00	22-05
Gujarat Mail	6-45	20-25
Kathiawar Mail	7-40	21-50
Frontier Mail	8-30	21-30
—Do.—on Saturdays	8-35	.....
Ahmedabad Passenger	14-20	13-40
Kathiawar Express	19-00	8-45
Baroda Passenger	21-10	8-55

ARRIVALS AT BALLARD PIER.

Frontier Mail (on Saturdays only for passengers for Europe at 8-50.

LUCKNOW CONGRESS
LIKE
THE KARACHI and THE BOMBAY
CONGRESSES are USING
CHICAGO LOUD SPEAKERS
OF
CHICAGO RADIO, Post Box 459, BOMBAY.

AIR MAIL POSTAL NOTICE

SUSPENSION OF THE BOMBAY-TRIVANDRUM AIR MAIL SERVICE

The Bombay Trivandrum air mail service will cease operation with the Northbound flight leaving Trivandrum on Monday the 20th April 1936. The last southbound flight will leave Bombay for Trivandrum on Wednesday the 15th April 1936.

The service will be reopened after the monsoon, on a date which will be notified later. Air mails for and fr.n. places served by this service will be diverted to the Karachi-Madras air service.

V. M. KSHATRIYA SAMAJ SEVA MANDAL

The third annual meeting of the Vijayadurg Maratha Kshatriya Samaj Seva Mandal, Bombay will be held today (Sunday) at 2-30 p.m. (S.T.) at Juvekar Hall, Matiwala Building, Reay Road, under the presidentship of Mr. Keshav Bhikaji Kubal.

TO-DAY'S MUSIC CONCERT

Khansaheb Abdul Karimkhan will give a concert to-day (Sunday) at 4 p.m. at the Gujarati Forbes Hall, Girgaum Back Road in aid of the Saraswati Sangit Vidyalaya.

Khansaheb will give another concert at Poona at the Vidianand Theatre on the 17th April at 10 p.m. in aid of the Vidyalaya. The Saraswati Sangit Vidyalaya was established in Bombay about twenty years ago to provide classes for learning music according to Khansaheb Abdul Karim's system. The school has done good work in spite of great financial difficulties. The conductors of the school expect that the public of Bombay will help the institution by being present at these concerts.

COLABA OBSERVATORY, BOMBAY

Summary of Meteorological Observations during 24 hour ending 8 a.m. of 11-4-1936.

Change of 8 a.m. barometer in past 24 hours —.014 inches.

Temperature (dry bulb) at 8 a.m. 80.6 degrees.

Temperature (wet bulb) at 8 a.m. 76.6 degrees.

Maximum temperature during 24 hours 88.7 degrees 0.4 (above normal).

Minimum temperature during 24 hours 75.0 degrees 0.5 (below normal)

Relative Humidity at 8 a.m. 81 p.c.

Direction of wind at 8 a.m. NNE.

Velocity of wind at 8 a.m. 7 miles per hour.

Total movement of wind in 24 hours 202 miles.

Velocity of maximum gust of wind during 24 hours 20 miles per hours

Extent of cloud at 8 a.m (the whole sky cloudy eq. 10) 3.

OFFICIAL BAROMETER READING DATED 11.4.36.

At 8-7 a.m. local time (8-46 a.m. Indian Standard Time) and temperature 82.2 deg. F., a mercury barometer without index error at mean sea level would actually read 30.69 inches and a compensated aeroid 29.89 inches.

For correction of ships' instruments please subtract from the above official barometer reading 0.001" for every foot of elevation of the instrument above mean sea level.

CLASSICAL MUSIC CONCERTS

The well-known exponent of Indian classical music Khansaheb Abdul Karim Khan gave a concert on Saturday night at the Gujrat Forbes Hall, Girgaum Back Road. He will give another concert to-day at 4 p.m. at the same place.

Khansaheb will give a concert at Poona at the Vijfanand Theatre on 17th April at 10 P.M.

All these concerts are in aid of the Saraswati Sangit Vidyalaya of Bombay, which has been giving training in Indian Music since last twenty years. The conductors of the school expect that the public of Bombay and Poona will help the institution by attending these concerts.

ARYA SAMAJ ANNIVERSARY

The Bombay Arya Samaj's 61st anniversary celebrations began on Friday with great enthusiasm. A huge procession with music and singing parties and band headed and led by Sjt. Vallabhdas Mehta started from Arya Samaj lane Kakadwadi Arya Samaj Mandir and passed through different localities of the city. Various institutions, such as the Fort Arya Samaj the Kalbadevi Samaj the Mandvi Samaj the Maharastriya Arya Samaj, Lower Parel etc. were represented in the procession

THE CAPITOL
DAILY 2 PERFORMANCES
AT 6-30 & 10 P. M.
GRAND EASTER PROGRAMME

DEVI RATNA
DEVI DJA

The PAVLOVA of the EAST AND THE ROYAL
Balinese Dancers
6 STARS—30 DANCERS
100 ARTISTES !
in a
Complete Change Of Programme
POPULAR PRICES
Rs. 2-4, 1-2 and As. 9.

2nd FUN WEEK
THE Regal
Daily at 4, 6-30 & 10 P.M.
Ride through the tunnel of love with Eddie!

FREE LIST SUSPENDED.

ANJUMAN TARAQI URDU

Under the auspices of the Anjuman Taraqi Urdu, there will be a public lecture at Chowpatty Sands to-day (Sunday) at 5-30 p.m. Mr. Nami Sandilvi will speak on the Need of a Common Language. Maulana Rais Ahmad Jafferi, editor Khilafat daily will preside.

Tracing Our "Life-Force"

Doctor Crile, Announces That Radiation And Electricity Are What Make Us Live

One day back in 1887, a young medical student was carried into University Hospital, Cleveland, in a pitiful state.

Both of his legs had been crushed by the wheels of a street car.

Hastily a group of doctors and nurses set to work to save his life. Among them was a friend of the victim, a young interne who had joined the hospital staff only the day before.

In the words of that interne—now older and internationally famous—the patient "was perspiring, his face was pale and drawn, his respiration was hurried, his pulse soft and slow. It became my duty to administer chloroform while Dr. Frank J. Weed performed an amputation... ... ...

"Following the operation, the patient exhibited a shrunken countenance, a rapid, feeble, failing pulse, pallor, cold sweat, sighing respiration, restlessness, semiconsciousness.

Inexplicable Phenomena

"I attended him through the night and noted his steadily failing faculties and deepening depression. In the early morning he died. This was the first death I had ever witnessed.

"The post-mortem showed all the organs and tissues to be normal in structure. On the known morphologic basis of his organs, per se (he) was not dead.

"During the night I had made notes on the inexplicable phenomena of this failing mechanism. What was it that was failing? What was it that this young medical student possessed up to the moment of his accident that he lost by reason of the crushing of his limbs without material loss of blood; and why was the treatment for shock that was applied all through the night of no benefit?"

Those questions started the young interne on a quest for the secret of life, a forty-nine-year search during which he has become one of the best known surgeons in America.

This week, Dr. George Washington Crile, Director of the famous Cleveland Clinic, gives the conclusions of his long study in a new book, "The Phenomena of Life" (W. W. Norton & Company: New York,) from which the quotations above are taken.

For generations, until physiologists and chemists disproved it, many people believed in a mysterious "vital force". What happened in living cells was supposed to be managed by this force, and life was thought to be something operating outside the ordinary laws of chemistry and physics.

One by one, chemists have been duplicating the activities of living matter, but mysteries enough still exit. What power governs the chorus of cell activities, managing them in harmonious unison, as orchestra conductor manages his musicians, is still unknown.

Theory Offered

Doctor Crile now proposes a theory in which he finds the "vital force" to be radiation and electricity.

Since the day he started out to ascertain why his young friend died, he has performed many experiments, some gruesome, not a few tedious.

He found that shock—a very real menace, as every surgeon knows—is not caused by failure of the heart, arteries, or any changes in the blood or its circulation or in any of the organs except the brain, the liver, and the cortex, or bark, of the adrenal glands.

Extensive changes in the cells of these organs were caused by shock, excessive fear, and exhaustion.

In a sense, it is as if injury to a part of the body, or sometimes only extreme fear of such injury, causes the brain cells associated with the part to swell up and disintegrate—to "explode."

This discovery enabled Doctor Crile, just before the War, to invent his famous "nerve block" anesthesia, which conquered surgical shock and won him international honours.

He found that general anesthesia, such as is produced by ether or chloroform, does not prevent the transmission of shock impulses to the brain, even if the patient is unconscious. But if the trunk nurves are blocked off by cocaine or other nerves deadeners, the impulses are stopped, and the patient does not develop the dadly surgical shock.

But the main question—what is life, was still unsolved. During the War, Doctor Crile served in France, as commander of a hospital unit. Upon his return, with three other physicians who had seen service, he organized the Cleveland Clinic.

Some years earlier he had observed that living cells are like tiny electric batteries. The whole cell is surrounded by a wall of fatty material, lipoid, which does not transmit electricity.

With this as a clue, Doctor Crile and his associates at the Clinic were able to produce, out of salts and sterile brain proteins, artificial "cells" which exhibited many of the phenomena that living cells do. They breathed, grew, divided, and were affected by anesthetics and adrenalin. However, they were not really alive. They were only models of living cells.

Doctor Crile studied another phenomenon. Living cells appear to give off radiation. He found that he could intensify that light enough to photograph it.

This light, he believes, is emitted when cells break down nitrogen compounds.

The original source of these compounds is the nitrogen of the air, made chemically active with the aid of lightning, and then built up into proteins through energy taken from the sun by plants.

Therefore, says Doctor Crile, the light given off by living cells is really "sunlight" and "lightning" escaping again after long imprisonment.

"Thus we.....arrive at the conception that not only this or that but every phenomenon of life can be identified in the terms of physics and can be explained in the light of a Radio-Electric Theory," writes Doctor Crile in his new book.

Hostile critics may say that this theory for the most part rephrases, in somewhat vague terms and figures of speech, what has already long been known, but to Doctor Crile it represents a complete, new solution to an age-old problem.

Three weeks ago he returned from a vacation abroad, which included hunting in Africa. He brought back for study glands of 200 animals, ranging from a field-mouse to a wild elephant. At the pier he snarled a bit at reporters when they asked for details of his trip, but admitted that he shot the elephant himself.

He is an ardent hunter, despite his seventy-one years.

A few years ago he invented the Crile shot for lion hunters. He found that a lion shot through the heart, can still charge for several hundred feet. But when the shot shatters the pneumogastric nerve, in the shoulder, the animal is stopped dead in its tracks.—"Literary Digest"

X-RAYS PUT TO NEW USE

Help To Clear Youth Of Serious Crime Charges

X-rays can now be used to determine whether or not a persistent criminal is entirely responsible for his actions, or whether he is suffering from some defect of the brain and ought, therefore, to be put under proper supervision.

In at least one case, recently recorded, a special kind of X-ray picture cleared a youth of criminal charges.

The facts of this case have just been revealed by Dr. Spafford Ackerley, of the University of Louisville School of Medicine.

According to the doctor, the youth was facing a long sentence because of persistent car-stealing. But, before sentence was passed, his lawyer took him to a specialist.

The history of the accused showed him to be a creature of impulse. On the spur of the moment, he would drop whatever he was doing and would wander off to strange cities.

Ordinary tests and examination showed nothing wrong with him. He had normal intelligence, had spent two years at a high school, was a convincing talker and invariably made a good impression on people.

NEW BRAIN PICTURES.

Finally, the specialist decided to take an X-ray photograph of his brain. X-rays, used in the ordinary way, would have been of little use. But recently a new method of photographing the brain by means of these rays has been evolved.

Some of the fluid within the brain and spinal cord is withdrawn, and an equivalent amount of air is injected X-ray photographs taken after this has been done show up all cavities of the brain.

In the case of the accused youth, the photograph showed a marked absence of part of the brain at the front.

So far, scientists are not fully agreed as to how much influence this defect may have had on the youth's actions. But it seems fairly certain that his crimes and impulses were due, in part at least, to the absence of part of his brain.

At any rate, that was the view taken by the court, for, when the youth was brought up for sentence, the specialist's evidence cleared him and he was put under proper supervision.

LANDMARK IN HISTORY OF RELIGIONS

Ramkrishna Centenary Celebrations In Bombay

In connection with the Ram Krishna Centenary celebrations, in Bombay the first public meeting was held at Blavatsky Hall on Friday evening, with Mr. S. S. Patkar, Retired Acting Chief Justice of the Bombay High Court in the chair.

The president in a short neat speech explained how the ideas and ideals of the Centenary celebration is sure to lead to a closer bond of friendship between persons belonging to different creeds and religions and referred a few salient points relating to the Life and Teachings of Sri Ramakrishna who was a symphony of multiplicity of faiths.

Swami Vishwananda, Mr. K. Natarajan, Mr. F. J. Ginwala and Swami Sambhudhananda paid eloquent tributes to Sri Ramakrishna, the prophet of the harmony of religions whose life and teachings is a landmark in the History of Religions and explained how the centenary movement with its scheme of celebration is going to contribute not only to the reconstruction of national life, but also to the evolution of a synthetic international culture. Musical entertainments, both at the beginning and the end formed a special feature of the celebration.

PARK DEDICATED TO KING

Will Soon Become Show Place Of Tropical Asia

SINGAPORE:

Malay's new National Wild Life Park, named after King George, in commemoration of His Majesty's Silver Jubilee, is to be made the first extensive wild life refuge within the British Empire.

It is to be dedicated to King Edward, whose interest in it was mentioned by Mr. Theodore Hubback, the chief game warden, on his return from England. It is expected, after recent Parliamentary questions, that more money will now be available for the appointment of a superintendent and staff of conservators.

The park, which will soon become a show place of tropical Asia and a real sanctuary for wild life, comprises reservations from four States, covering nearly two thousand square miles of mountain jungle and river, and is situated in the heart of the Malayan Peninsula.

Discussing the plans for the park, Mr. Hubback said that much of the area is un-explored and its natural beauties and extensive fauna are known only to a few. At Cheruai, an abandoned settlement in Pahang, it is hoped to build a halting bungalow near an enormous mass of lime-stone, which rises 2,000 feet and is full of caves. The members of a shy aboriginal tribe that live in this region are the only permanent human dwellers in the national park.

Motor cars will not be permitted off the main roads, but visitors will be able to see and photograph the rarest wild life and indulge in fishing. With the exception of the Rhinoceros Sondaicus—a rare one-horned rhinoceros—and banteng—wild ox—there is a complete representation of Malaysian fauna within the park.

BOOKS AND PAPERS FILMED FOR FILING

Cameras now are making "page movies" of rare books and ancient newspapers in the New York Public Library.

Although the photostat division is handling an increasing number of orders annually, the page movies, by their compactness and comparative inexpensiveness, are regarded by librarians as the best method of preserving records of printed matter.

The page movies are recorded on neat little rolls of 35 millimetre film. They can be stored in about two per cent. of the space required for the original.

Although at present few scholars have the necessary projectors, John C. Munger, chief of the photostat division, said manufacturers were developing a pocket-size projector.

These projectors can be stopped altogether or run full speed by pressing a button. Hence a person can read an entire page by stopping the film at each page.

The most valuable use for the page movies so far has been the preservation of newspaper files, called "The Diary of the Nation" by M. Llewellyn Raney, writing in the current American Library Association bulletin.

Because of its format, a newspaper page usually must be reduced in photostat, with resultant decreased legibility. But with the movie camera, a tiny square of film, when projected again becomes the original size, or even larger if desired. Furthermore, a roll of movie film [illegible] the entire file of a newspaper for years and could be carried in your pocket, whereas the corresponding photostats, if full size, would have to be shipped by truck.

Occasional Comments By N. J.

In The Spring .....

"In the spring, a young man's fancy lightly turns to thoughts of love,"—rightly has Tennyson observed thus, and now that spring is once more with us. I make no doubt that many of our young friends will bid farewell to the loneliness of single bliss and set out to explore the bitter sweets of matrimony. From the vantage point of a confirmed old bachelorhood, I wish them all well, wish them 'bon voyage,' god-speed and good luck! Let their bark of romance reach the haven of a happy home, and let the northern star of their love shine constant to guide them safe. Spring was apparently made for lass and lad as the starting season of nuptial navigation, and the ancient Hindus were shrewd folks in their day, when they hit upon spring-time as the chief mating months of the calendar. The next couple of months, the wedding bells will peal their loudest!

* * * *

Season Of Sorrow

There are not a few, however, who feel that spring is so much of a good thing wasted, a sheer superfluity here. It is, they consider, not a month of romance, but of regrets, a season not of joy but of sorrow. As I think of it, I myself need to bemoan in my salad days the lot of young men in this land—where the maidens are so shy, and where the parents are so infernally meddlesome and overbearing. Spring may warm one's blood, and the April moon may strike one silly—Quo Vadis? however, one may plaintively ask! Romance is a rare bird in this country: no opportunities of paying court to your queen-to-be, no chance of those half-shy, half-sly, little confidences, no possibility of those half-whispered, half-understood secrets! No use asking your Maud to come into the garden, where 'the musk of the roses is blown,' for lynx-eyed Mamma is keeping a pretty good watch on her! And you have to beware of your own pater too, who will give you a hell of a time if he ever catches you, in those gallivantings!

Wedlock, in this benighted land, merely means so much brief wedding—and subsequent long lockjing! Marriages they say, are formed in heaven. But here in India they have a well-established market, a regular bourse where brides and grooms are quoted according to time-honoured principles. They have seasonal fluctuations no doubt, and the market tone in these spring months is generally very strong and bullish, —but that is all what spring means to those matrimonial Mussolinis!

* * * *

Not A Sahara

In vain, therefore, do young hearts flutter in the summer breeze. They know that it is a hopeless longing, and that while you are suffering from the fever and fret, Papa is shrewdly driving a hard bargain somewhere, and sealing your future at the best price available. Our boys and girls should, therefore, be excused if they cast a yearning look at the West, and envy their brothers and sisters across the seas, who may be tripping 'on the light fantastic toe' just at this very moment, or skipping hand in hand on the village common, while they are sitting sulking and brooding here. It cannot be denied of course, that Cupid has a freer and merrier innings in the Occident than in the Orient. His victims have rarely an endless rue for their reward, as is the case so often here. And if a love-lorn swain curses the stars which gave him birth in those tropical climes, many of us will very naturally sympathise with him.

As I observed above, I myself shared those opinions in younger days; and indeed, I should not hesitate to ascribe much of my present freedom to that. But as I grow older, I wonder whether these views do not represent only one side of the shield, and whether much cannot be said on behalf of our good old marriage contracts and customs, as well. They at any rate endured, those olden unions. And if youthful fancy did not always fall in with the parental choice, well, love had plenty of time to find its root. It was not all a Sahara of frustration.

* * * *

Eugenics

And looking to the other picture the Western system of matrimony too, will be found to have its own drawbacks and shortcomings. No! I am not referring to Judge Ben Lindsay, for the good old judge is already becoming a back number now. His 'Revolt of Youth' has spent itself, and the 'Companionate Marriage,' too, is being cast on the scrapheap. To-day the cry is of Eugenics, and the new science bids fair to hold all the old-world Romance under its iron heel.

Those who are so inclined, or those who pride themselves to be the very 'shape of things to come' may welcome the present apothesis of Eugenics. For myself, I cannot but feel a considerable amount of misgiving and trepidation, at the tendencies that are manifesting themselves in the West at present. A little amount of Eugenics, I grant, may do a lot of good in the obvious cases. But when science starts a very regimentation of romance, when in the name of Eugenics young men and women begin to be dealt with as so much live-stock,—well, that should be the very limit!

That is, however, what is already happening to-day in some countries. Would-be brides and grooms have first to submit themselves to what virtually amounts to a Third Degree, before a matrimonial licence is issued to them. A number of extremely intimate questions relating to your physical, material and spiritual standing have to be satisfactorily answered before the Dictator of the Marriage Bureau will issue you a visa to the land of wedded bliss.

* * * *

The Inquisition

As I write, there is before me the summary of a marriage application form, which has now to be filled in, before German men and women will be allowed to marry. For the Nazis, as was only to be expected, have been the first to avail themselves of the new-fangled Eugenic Inquisition. In that they have found an excellent hand-maid for their doctrine of unmixed Nordic blood. For the preservation of the pure Aryanism of the coming generations, the German youths of today have to submit to a pre-marital autopsy of their whole 'persona'. The form, which a doctor must countersign, must bear at the top left-hand corner two photographs of the bride or bridegroom, one taken full-face, the other profile. It also must bear the signatures of the parents. So far, so good. But then starts a whole series of 'marriage health laws,' which will unnerve the most dauntless aspirant to Hymeneal honours.

You are expected to begin at the very beginning, and to confess to all your childish complexes. Then they want to know when you learnt to walk and to speak!—which is hardly an item of which any of us has any personal recollection. Then, perhaps, you can enlighten them about your emotional reflexes. Your smoking, drinking and other minor sins have, of course, to be accounted for. Then follows a formidable array of questions regarding your general bodily condition, muscular development, bone construction, disposition of fat, nervous reactions, and various measurements. A whole page is provided for details of numerous minor physical facts and of your 'psyche' and 'fertility.' And as if this was not sufficient to take away the first bloom from love's young dream, there follows a sheer beauty asking you to expatiate upon your spiritual development, school and professional training and possible criminal tendencies! And after you have run the whole gamut of this cross-examination the doctor may recommend you to marry, not to marry, or to marry a barren person!!

* * * *

The Right Retort

Now, I would like to know whether those of our young men and women who bemoan their lot here, would not prefer to be palmed off by their own Papas and Mammas, howsoever hard-headed and mercenary they might be, rather than be victims of those merciless and hard-hearted marriage dictators. I, for one, would be willing to remain a life-long bachelor under such an Eugenic regime!

I cannot conclude this causerie better than by transcribing here the answer provided by a confrere to that 'possible criminal tendencies' clause. Said he: "Well, as a matter of fact, I have not hitherto given much thought to my criminal tendencies, but now, you mention it, perhaps I do detect a certain aptitude for homicide—I should like to murder the man who drew up this list of questions!"

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MNK 6

Essentials For United Front

Organising Broadest Strata Of Entire Indian People

Muslim League Suggests Programme For Bringing Together All Communities

BOMBAY, Saturday.

A stirring appeal for Unity not only between Hindus and Muslims as such, but also between the various classes and different political organisations in the country, was made by Sir Sped Wazir Hassan, in his presidential address at the All-India Muslim League session, which commenced this afternoon.

"Even in the past," said Sir Syed Wazir, "there was no difference on essentials and there is none now. The difference in details have also ceased to exist.

"Is there any moral justification left for perpetuating differences when the supreme need of the country in its struggle for freedom is Unity?" A united India will be a force to be reckoned with, not the helpless victim of callous and irresponsible government.

"The pressure which can bebrought to bear on Imperialism, when we are united, when we have behind us the support of the entire Indian Nation, will be irresistible in its momentum.

Suggesting that steps should be immediately taken to formulate the minimum measure of agreement, which would conduce towards presenting a united front, Sir Wazir placed before the session his proposals, embodying:—

(1) A democratic responsible government, with adult franchise, to take the place of present system.

(2) Repeal of exceptionally repressive laws and the granting of the right of free speech, freedom of the Press and organisation.

(3) Immediate economic relief to the peasantry; State provision for educated and uneducated unemployed; and an eight-hour working day with fixed minimum wages for the workers.

(4) Introduction of free compulsory primary education.

Sir Syed Wazir Hasan, opening his presidential address traced the history of the Muslims in India since the mutiny of 1857, which he called a "fortunete occurance."

He next referred to the Proclamation of Queen Victoria and the State of the Muslim community upto 1869. The President then spoke about the period when the Congress was founded and why the community did not participate in the Congress movement.

He next spoke of the entry of Muslims into politics with the foundatio of the Muslim Political Association and the subsequent Lucknow Pact of 1916 which, the speaker said, "must go down in Indian history as a great landmark in the political evolution of the country as a signal proof of identity of purpose and earnestness of co-operation between the two great sections of the people of India in the task of the attainment of responsible government.

"However, it soon became evident, that the Lucknow Pact was not the last word on the question of adjustment of political differences between the Hindus and the Musalmans; nor in the new circumstances that had arisen the Pact could be treated as final. This attitude towards the Pact led to the formation of a committee to prepare a draft constitution for India. Out of the deliberation of this Committee emerged the Nehru Report.

"In December 1928 the Indian National Congress and the All-India Muslim League both held their sessions in the city of Calcutta and the consideration of the Nehru Report engaged the attention of both the bodies. At the same time was convened what was called the National Convention.

The president then referred to the All-Parties Muslim Conference.

Indian Freedom

Now, gentlemen, I have already shown that the ultimate object of the constitutional advancement of the Muslims of India, as represented by their several political organisations, is the attainment of responsible government for our mother land and I have also shown that in its essentials the object of the Indian National Congress is the same; and there is no question that the object of other various political organisations in the country is the same, including the two new organisations of landholders of the United Provinces of Agra and Oudh.

It is said by British statesmen that they are putting us on the road to responsible government, but they cannot enact a constitution for a complete responsible government because we are not fit yet to assume this responsibility and we are likely to commit blunders which will bring disasters in their train. The answer to this is that the charge is untrue and that they and the whole world know that it is untrue.

Warning To Britain

A word or two about the danger of disastrous consequences of the government of India by the people of India. It seems to me that the British nation or at least the British Parliament should be the last to make this assertion. It is significant that such disastrous blunders have been committed by the British Parliament mostly in relation to the political freedom of other people; and my fear is that unless the destinies of our people are placed into their own hands soon, history will have to record another instance of a "disastrous blunder" on the part of the British Parliament.

"There is only one more matter which I wish to emphasise here. It should always be borne in mind that India is a continent; it should further be borne in mind that the Hindus and the Mussalmans inhabiting this vast continent are not two communities but should be considered two nations in many respects. So that when the British Parliament is with-holding the inauguration of full responsible Government in this country it is resisting two great nations of the world and not only two communities. To describe them for political purposes as two communities is really creating an illusion.

The New Constitution

"The worst feature of the new constitution is that it has not got in itself the seeds of growth. There are no stages of development premay lead us finally to full responsible Government. This brings scribed by the constitution which me to the consideration of the Government of India Act, 1935. The subject has been thrashed thread-bare and I propose to say very little in this connection.

"I do not share the view that it is worse than the existing constitution. In my opinion the constitution of 1935 provides much larger scope and gives more powers to our ministers to carry out beneficient reforms in almost all the nation-building departments. But this is all that can be said in favour of the new constitution.

It empowers the Governor of a Province to issue ordinances, which of course, in the absence of such a power would have been issued by the Governor General at the desire of a Governor. It also authorises the Governor to pass bills drawn up by himself into laws as legislative enactments.

Safeguards

"Now, gentlemen, I have not much quarrel with those provisions of law, which are known as 'Safeguards,' on their own merits, Broadly speaking, perhaps, they are necessary as safeguard, are necessary in every constitution whether imposed by a convention or by a statute. My main objection, however, is that they are left to be applied or not to be applied according to the 'individual judgment' of the Governor of the Province and his discretion may be exercised wholly arbitrarily.

Let us for a moment get away from fictions and see the facts as they are. A constitution is literally being forced on us by the British Parliament, which no-body likes, which no one approves of. After several years of Commissions, Reports, Conferences and Committees, a monstrosity has been invented and is being presented to India in the garb of this Constitution Act. It is anti-democratic. It will strenghen all the most reactionary elements in the country and instead of helping us to develop on progressive lines, it will enchain and crush the forces making for democracy and freedom. The Muslim classes, the Muslim masses will suffer from the new scheme as much as any other section of the Indian people.

New Problems

"New problems have arisen today. It is not only a question of educating the middle class of the Muslims in India on Western lines and providing them with jobs; it is not only a question of infusing in them the ideals of Victorian liberialism. On the contrary the present conditions compel us to go much deeper ito the problems of entire social regeneration of seventy millions of Muslims; of extricating them from the terrible poverty, degredation and backwardness into which they have fallen and giving them at least the rudiments of a civilised existence and making them free citizens of a free land. The question now arises how to create conditions which will favour the performance of this duty and how to remove the obstacles from our path of progress in this direction.

Sir S. Wazir Hasan, President

The existing system on which the government of our country is carried on is not only insufficient for our purposes but is positively obstructive.

"The answer to the question formulated above indeed emerges from the very narration of the facts which I have briefly made in the preceding paragraphs and it is this; that we must have Government of the people by the people and for the people, and that soon.

The next question is how to get it? So far as the working of the new constitution is concerned you have already decided to work it. I also do not believe that it is possible to wreck it, if by wrecking we simply mean creating deadlocks in the Legislature. It is also obvious that by working the constitution alone we are not brought nearer to responsible government even by an inch. Therefore something has to be done soon to attain political freedom.

Set Our House In Order

"The forces which I have briefly mentioned above are working at great speed. This cannot be denied. Let us therefore set our house in order as quickly as possible if we want to avert a disaster.

"We must therefore devise ways and means to hasten the achievement of our goal. For this there are three well defind ways one of which we must adopt: (1) armed revolution, (2) non-co-operation and civil disobedience and (3) progress on constitutional lines. If armed revolution succeeds it must follow that our connection with the Crown of the Emperor of India must also be broken and I have said already that this will be detrimental to our broader national interest.

The way of non-co-operation and civil disobedience has been tried and found wanting.

Constitutional Agitation

"Gentlemen, we have no other choice left but to work on the lines of what is compendiously called "constitutional agitation." I confess that I am not particularly happy over the expression. Its meaning, however, is well understood. It has one great advantage, it can be pursued both inside and outside the legislatures and should be pursued in both these spheres. But to be of any use it must be effective, almost compelling in its results, and it cannot be so unless and until it is the voice and the act of a united India.

Appeal For Unity

"Gentlemen, it seems to me that the existing political circumstances of our country present no obstacle in effecting unity. In the higher interests of the country I appeal for unity not only between Hindus and Muslims as such but also between the various classes and different political organisations. Such a unity will not only make an ideal a reality but it will also give opportunity for political adjustment amongst all concerned. Even in the past there was no difference on essentials and there is none now. The differences in details have also

(Continued on Page 7.)

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PSYCHOLOGY OF OLD INDIAN PARTIES

Plea For Tolerance And Sympathetic Understanding

(By SARDAR SARDUL SINGH)

In order that India might occupy her proper place among the nations of the world, it is absolutely necessary that the Indian people be governed by their own chosen representatives. But how to bring that about?

Before the advent of Mahatma Gandhi into the field of Indian Politics, the method that occupies the attention of the majority of Indians for freeing their country was that of winning concessions from the rulers by argument and flattery on the one hand and by threat and agitation on the other; whatever little was given was to be accepted gratefully, but pressure was to be brought forward from day to day to secure more and more till the country attained full freedom.

They put their trust in the honesty of the British statesmen and thought they could get Swaraj by appealing to the good-will and good sense of the rulers. Most of them thought that the Indians were immediately fit for Swaraj, but inasmuch as the British people were not prepared to grant them their due all at once they should wait for some time more to achieve their object. Successive instalments of constitutional reforms, in their opinion, were steps in the right direction; and from the vantage ground obtained through such reforms they could proceed further and further as the chance came their way. Those who believed in this line of thought were called liberals.

FAILURE OF LIBERALS

The rising generation in India did not agree with these views. The humdrum methods of the Liberal politicians did not appeal to the Indian nationalists of the new school of thought; they wanted to chalk out for themselves a more independent line of action.

Indians wanted Swaraj, among others, for the following reasons:-

1. That the chances for the infliction of public wrongs by the Government may be minimised;
2. To cut down the heavy military burden;
3. To end class distinctions;
4. To make the bureaucracy responsible to public opinion;
5. To enable Indians to make rapid progress in education and sanitation;
6. For the development of agriculture and other industries;
7. To stop the financial and intellectual drain;
8. To enable Indians to become masters in their own houses as other people were in theirs.

According to the Nationalists the Liberals were not able to do much in any of these directions. The number of Indian grievances increased from day to day; hundreds of Indians were imprisoned every year for political offences which in many cases consisted merely in the public expression of opinions unpalatable to the bureaucracy. Since 1857 Repression had never before been resorted on such a large scale as after the introduction of the Morley-Minto or Montagu-Chelmsford Reforms. The Reformed Governments could not lighten the burden of the tax-payer. The financial and intellectual drain could not be stopped. The military burden grew abnormally and India had little money left to accelerate substantially the speed of progress as regards education, industries, health and sanitation. Public opinion was never before so contemptuously disregarded; and Indians had no effective power in the Government of their own country.

THE NATIONALIST'S ARGUMENTS

Under the new regime this was just as it ought to have been. It were the fools or sluggards, stated the Nationalist, who pinned their faith in the beneficent purpose of the Reforms. The Liberals were not for the fight which the circumstances of the country demanded; hence they welcomed the change of hob-nobbing with the officials. It was made clear by more than one British politician that the bureaucracy in the country was to enjoy the same privileges and powers which it enjoyed before. Mr. Lloyd George's speech about the permanency of the "Steel-frame services" was only an outspoken expression of opinion always held by so many responsible Englishmen both in India and England. To the rate of progress which the Liberals could expect under the Reforms, the Indianisation of the army and other services would have taken one hundred years, universal education two hundred years, and the improvement of industries to the European level five hundred years, if not more. The fact was that as long as the Indians did not get the power to decide about their own destiny any tinkering with the bureaucratic system of Government was worse than useless.

The Nationalist argued that as long as the Indians did not get the power of self-determination all talk about progress was deceptive.

BUREAUCRACY AND FREEDOM

The benefactors of India thought that Indians were mere children in the art of Government. Freedom was a useful weapon but its edge was sharp, and friends and patrons of India could not allow the Indian people to hurt themselves by its uncontrolled use. One could call such ideas arrogant; but when have the rulers of a subject nation not been arrogant? Indian Nationalists thought that those who expected to become politically free through the

(Continued on page 29)

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THE NEW REFORMS

"They Provide A Key To Communal Settlement"

(By Sir MOHAMMED YAKUB, M.L.A.).

No one will find fault with the the fact that the New Reforms mark another resting-place on our onward march. If we look back on the course which we have already completed, we can easily see that it is not a mean achievement. It is not necessary that we should go far back to the middle of the nineties to appreciate the magnitude of our achievement, we can judge it only if we look back two decades from now. The way in which Montagu-Chelmsford reforms were formulated and granted; and the means and methods adopted in drawing out the present democratic scheme, will clearly indicate that there is a better spirit of co-ordination and appreciation between the people of India and that of England. And that during this second stage nothing should emanate from us which will spoil this new atmosphere of goodwill and better understanding.

TWO FACTORS GUARANTEEING SUCCESS.

The best practical guarantee for this is dependent on two factors. Firstly, the talk of secession from the Empire should be given up; and, secondly, no attempt should be made from any quarter to disturb the equilibrium of the Communal Award. If these two factors are taken for granted and rooted in the political soil of the country, then the growth of democracy is certain. It will also help in the formation of such parties which will be of constructive character. No one can deny the fact that unless we are able to do something for the rural uplift work, all talk of secession or of an independent foreign policy seems to be more of criminal than national outlook. It is a known fact that in the village reconstruction sphere, the reforms give us the best possible latitude; and there is a great hope of marvelious success when we find that a man of Lord Linlithgow's experience and sympathy will be at the helm of the affairs. The best test of the new reforms will be that the sickness and hunger leaves the threshold of our cottages and in this we can help by forming parties and capturing new legislatures to push up this rural uplift work It is after achieving this that we can dare to march forward, on our hazardous journey.

NON-COMMUNAL PARTIES.

The New Reforms will go far in laying down the foundation of non-communal parties. It is for this reason that I advocate the formation of such parties which will be non-communal in their objectives. The interplay of economic factors, too, will be greatly helpful in their growth; and the basic structure of the reform, too, is of such a nature that unless the different parties imbibe the spirit of give and take and try to appreciate the common limitations no Government can be formed on democratic lines for a day. The most redeeming feature of the coming reforms is that it will establish in a practical form the principle of the balance of power in party politics; and throw overboard the abstract formulas with which we have been dangling since 1921, without coming to a settlement of the communal problem. The success and failure of democracy in India, as in other countries is bound up with the quality, and not with the quantity of the new parties. The parties which will be based on principles and will be perfectly conscious of the historical and economic background of the country, will serve as the key-position of the new system.

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Psychology Of Old Indian Parties

(Continued from page 25)

efforts of the bureaucracy expected something unnatural; all such expectations were doomed to fail. The British did not give willingly self-government to their own cousins in Ireland and South Africa; how could India, expects more generous treatment? The differences beweeen the angle of vision of the British and the Indians was so great that, according to the new generation, any compromise between the two was quite impossible; those who believed in the gospel of mutual understanding between the two were regarded as old fossils completely out of touch with the new currents of life.

THE EARLIER GANDHI

It may be mentioned here, that there was a time when Mahatma Gandhi, like the Liberals, believed in mutual co-operation of both the races, he was a moderate of the moderates in this respect. Originally Mahatma Gandhi advocated non-co-operation only because he could not support it so long as it did not make ammends for atrocities in the Punjab and for treating the Khilafat question in a cavalier fashion. The conception of the attainment of Swaraj through non-co-operation was a buy-product of a purely non-political and ethical movement. Mahatma Gandhi allowed the proposition for the attainment of Swaraj to be tagged on to his non-co-operation resolution only with great hesitation. In the beginning it mattered little to him whether India was ruled by the Indians or by the British; he wanted Ram Raj, the rule of Truth; whether it was by the British of boy the Indians, it mattered little to him. Like the Liberals he hoped to convert the British to his own view-point and achieve freedom for India through their co-operation. It was long after when all his hopes had been shattered, that he allied himself with those who called themselves Nationalists but who were called by their opponents as Extremists.

THEIR PSYCHOLOGY

It is not difficult to understand the psychology of the Indian political parties. The old political party, the party of the Moderates or Liberals, at one time consisted of men whose names were on the lips of every Indian child. Surendra Nath Bannerji, Gokhale, Mehta, Wacha, Rash Behari Ghosh, were names to conjure with in the country. They had fought India's battles at a time when Indian masses knew nothing of politics. It was they who first realized in what an irresponsible manner the bureaucracy carried on its work of administration in the country. Some British statesmen tried to extend a sympathetic hand towards the Indian nation, but the men in power almost always checked that warm impulse. If after so many sacrifices and disappointments, the Moderates saw a more hopeful vision of the Indian future then they had ever seen before, and if they felt profoundly grateful for this or that concession, they were not to be blamed for it. Men who could not even dream of seeing an Indian in any provincial secretariat, might easily be excused if they felt enthusiastic about the new order of things when an Indian could find an honoured place even in the British Cabinet. Their attitude was that of an aged woman who had remained barren for fifty years and was in her old aged blessed with a child, even though a cripple. All joy and happiness of such a parent are excusable though young girls may not quite appreciate her enthusiasm.

The Nationalists were proud that their's was the most important party. The country, as a whole, was with them in their uphill and difficult task. They were brought up on the traditions which gave special weight to the natural rights of man. They saw how during the Great War even small and weak nations had stood up to defend their rights. They could not understand how one could morally justify the rule of one nation by another in the face of well-known principles of self-rule and self-determination. Their aim and desire were to see India free, free from all outside restraints. They could believe in British friendship, but British interference in the affairs of India was regarded by them as extremely harmful to the interests of both the countries.

MENTALITY AND ATTITUDE OF RULERS.

The party in power in India consisted mainly of the British, both inside and outside the present system of Government. They said they had found India in chaos and it was they who had restored order and peace to it. The British also felt that they were denied in India the comforts of home-life; they had to work here under very unfavourable circumstances; they had to make enormous sacrifices in living in the hot regions of India, thousands of miles away from the congenial atmosphere of Britain. They were, therefore, entitled to every privilege and power. Last but not least, some of them still thought that India was conquered by the sword, and that it should be kept in the same conquered position both for the good of Indian masses and also because of the vested British interests.

Men with such ideas, men who had enjoyed exceptional powers and privileges, would naturally feel disturbed when the gloomy prospect of the loss of those powers and privileges apoeared on the horizon. It may be regarded as a weakness, but it is a common human weakness to cry when something is snatched away from one's hand which one regards, rightly or wrongly, as quite one's own. If men in the services and their sympathisers outside the services squealed at the prospect of Indian freedom they did so just as privileged classes had done in Greece, Rome, France, England and Russia before them.

LACK OF SYMPATHETIC UNDERSTANDING

It was unfortunate that the Moderates did not understand that if the Extremists were not prepared to feel satisfied with small mercies, it was because of the spirit of the times. It was a democratic age, and democracy is never satisfied with half measures. These were the days of brave and bold men; caution and timidity had no place in the political vocabulary of those days. The British also refused to see that the world was not the same as it was before. Whether they had conquered India by the sword or not, whether their rule was in the best interest of the country or not, there was no place for their former old position in the country any more. One nation could never remain subservient to another for all time. Nature and its laws were against it. If they desired to be esteemed by Indians as their friends, they could do so only by helping them to stand on their own feet as free men. Any other course was sure to prove injurious to both the sides.

On the other hand the Nationalists did not fully realize the obligations of those who thought that the future of the country lay in their own hands. It was necessary for them to be charitable to their opponents, whether Moderates or Bureaucrats. The future victory lay with them. Like all great conquerors they ought to act carefully and earnestly but they should also be magnanimous towards those who stood against them. The Moderates had served well the national cause in the past. They were now too old to run with them in the coming race. If the old men desired to move slowly they did not deserve to be abused for it. Old men, bound as they were by mental and moral shackles, deserved every consideration from the new generation. If the Moderates felt unable to work with the Extremists, they deserved to be treated with the same honour as the world treats old warriors, whose joints had grown stiff and whose flesh was flabby.

For the reactionaries in the services and their supporters in England, the Extremists could not have the same respect as the Moderates had; but there was no reason to assume the same attitude towards the reactionaries as the latter assumed towards the rising generation. It was a fact that the British in India were likely to lose something substantial; it did not matter whether that something really belonged to them or not. When they were face to face with such a loss, they felt troubled at the idea, they deserved sympathy or pity and not angry words. The British were fighting a losing battle; none but the most uncharitable could be harsh to the losing side.

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TO BE OR NOT TO BE

Energy Must Not Be Frittered Away In Fratricidal Quarrels

(By B. DAS, M.L.A.)

Fighters for political freedom always eschew political expediency as a weapon. In the history of Congress politics, political expediency has so far never been a deciding factor as to "cry halt" in the fight for Swaraj. Somehow, during the last ten months, a morbid sense of responsible-mindedness has crept in into the minds of many Congress workers. Is it lassitude or war-weariness? Such types are no doubt confined to the Swaraj section of the Congress.

OLD AND NEW SWARAJISTS

The present Swaraj Party differs in many essentials from its predecessor the 1923 Swaraj Party. The Swarajists, in 1923, entered the Council chambers to practise non-co-operation. Their allowed objective was to wreck the Constitution—at least the legislature side of it by consistent and persistent obstruction. How far they attained their purpose is a matter of history. In the name of expansion of liberty, they entered the portals of the legislature to find it blockaded and hedged in all sides under the four corners of rules, regulations and the statute. The late Pandit Motilal Nehru led his band of weary soldiers into the fresh air of the country and they threw themselves with the Satyagraha movement. A unique struggle for the rebirth of a Nation raged for three years, until every fighter for freedom of his country was kept behind the prison bar either through existing laws or through the provisions of ordinances and special repressive laws. The Government, in the meanwhile, reframed a constitution, re-drafted a new Government of India Act which conceded the shadow but no substance. The war-weary Congressmen returned to their homes and found national movement was at its lowest ebb. After much heart-searching a certain section wanted to invade the legislatures to repeal all repressive laws so that the battle for Swaraj outside can be carried on unhampered.

CHILD OF APPARENT FAILURE

In 1934 Swaraj Party thus took its birth in an atmosphere of apparent failure. In fact, it repeated the late Deshabandhu Chittaranjan Das's dictum "fight on all fronts.' Congressmen wondered. There were definite cleavage of opinion. The Left Wing —the Socialists do not desire office. The Centre under Mahatma Gandhi's leadership settled themselves down to real constructive work, Harijan uplift and rural uplift. Mahatmaji could foresee—and he subsequently verified his conclusions by personal contact through his Harijan marches in the country side—that fight for political freedom pales to nothingness, it becomes a mere middle class and cultured class agitation, if the economic conditions of the rural population are not improved. Mahatmaji took the lead in the organisation of All-India Village Industries Association to bring better sanitation, better income, more prosperity in the village body-politics of India. That Mahatmaji has been on the right track is evident from the way Government have earmarked nearly three crores for rural uplift work. Any political move requires internal strength; and rural contentment would free future leaders from worries over famine and diseases in rural area.

CONGRESS INDIA CRITICAL

The educated Congressmen found no solace in it. He was a political agitator in non-Congress regime and he wanted to continue that tradition. So Congress India was critical of the attitude of Swaraj Party. The politician loves blandishments and Mr. Satyamurti threw a bombshell in Congress circle last May by declaring that Congress must accept office. In fact, the British Government wanted it that Congressmen should settle down to such a normal procedure of public duties. For ten months the agitation of "Ministry or no Ministry" has vitiated the political horizon of Congress India. It consolidated the position of the Left Wing, the Socialists, who never believed in the panacea of Council-entry programme. It made myriads of workers discontented in the country. Politics so much absorbed the attention of the Swarajists, that they had little time to assist in constructive work of rural uplift. Congress member all over India saw the danger ahead and looked for a solution.

ENTER JAWAHARLAL

In the meanwhile Pandit Jawaharlal Nehru was released. He has leanings towards Socialism, it is true, but he is honest, bold and stern at duty's call. The Nation unanimously has chosen him as the President of the Lucknow session of the Congress—an unique honour to one who belongs to U. P. This choice has made perpetually Jawaharlal Nehru as a citizen of India. He does not belong to any province. He is "Indian' through and through. That's all. Incidentally, this is the first occasion when a Congress President belongs to the very province where Congress will hold its session.

The task before Pandit Jawaharlal Nehru is herculean. He has to harness the nation's energy so that India attains both economic and political Swaraj. He has to regenerate the old workers of the Congress—the Swaraj group to a virile and active programme. He has to temper the impluousness and ordour of the youthful Socialist group and direct their zeal to constructive national work. He has also to raise the despondency of the rank and file of the Congress Centre—the disbanded, disorganised true and faithful followers of Mahatma Gandhi, Vallabhbhai Patel and Rajendra Prasad. The task is stupendous, the flesh may be weak: through incessant suffering Pandit Jawaharlal Nehru has attained unique strength and purification and he alone can give the lead to the Nation.

THE REAL QUESTION

Politicians, when blood cools down, play the part of statesmen. What difference there is in the policy of the late Sir Surendra Nath Banerjee or Raghavendra Rao or Tambe in the past and in the Satyamurtis of the present Swaraj Party over the office acceptance scheme? To my mind, there is none. They suffered more from the intolerant attitude of the virile and youthful Congress. They were more sinned than they sinned. I could appreciate the Deshabandhu spirit "fight in all fronts" and I did admire the Lokamanya spirit "I will take what I get and fight for more." But the majority of Congress has never played "statesmanship' in the past. The history of India would have been different otherwise. The Round Table Conference would have taken place in 1921 and not in 1931. Yet, cold logic, hard facts and the critical situation have to be taken into account. The question before the country, therefore, boils down to whether the Congress can harness all national workers and allow them to work out the solution of the main problem attainment of Swaraj. Will political expediency play a part in the battle for freedom?

JAWAHARLAL'S TASK

The key to the problem lies in the hand of Pandit Jawaharlal Nehru, the Nation's trusted leader. He commands respect for his strong outspokenness, for his clear convictions, and for his signal courage. He is to rehabilitate and he alone can do it, the subdued and submerged forces of the Congress India in national service, he is to co-ordinate and co-relate the apparent divergent views of Congress factions and he must harness the limited resources of the Nation for the common goal—Swaraj. He is to bridle the energy of the Socialists and the fervour of the Ministrywalahs. Will it be exclusion policy or policy of co-ordination? Past precedence has no parallel. Will Lucknow achieve what Congress at Surat, Gaya or Lahore failed to achieve? Before this great task, the tiny issue of "office or no office" fades and those that depend on one panacea will do well to ponder over national problems in their full sense of proportion. Past experiences of our own and others in similar struggle ought to guide us to more conserted and co-ordinated action. To fritter away human intelligence and energy and ardour in fratricidal quarrels forebade no taste of Swaraj. Let me hope the youthful energetic president of the Lucknow Congress will give the right lead to the Nation.

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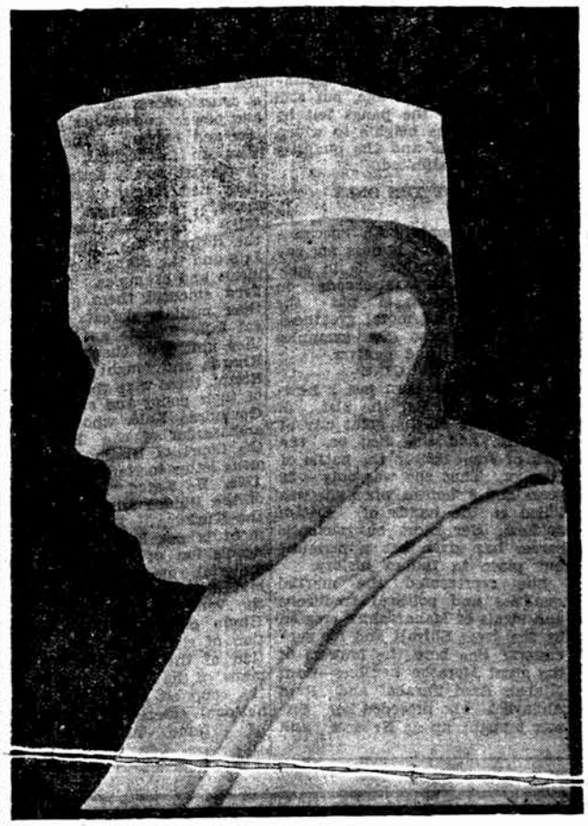
JAWAHARLAL NEHRU

His Heart Is With The Myriad Hewers Of Wood And Drawers Of Water, Whose Tragic Fate He Wants To Revolutionise With One Sweep Of His Tiny Hand.

(The following are extracts from a sketch from Mr. Joachim Alva's forthcoming book "Men and Supermen of Hindustan." which will be published this year. The Ms. was confiscated for alleged "misconduct" on the part of the writer when he was serving a sentence of two years in the Nasik jail. His other Ms., "Indian Christians And Nationalism" also suffered similar fate. "Men and Supermen Of Hindustan" has now been entirely rewritten after Mr. Joachim Alva's release and will run into 600 pages. There are sixty pen-portraits of diverse men and women who have influenced the destinies of India for good or evil and the list includes the names of Tagore, Gandhi, Nehrus, Patel bros., Raman, P. C. Ray, M. N. Roy, J. C. and S. C. Bose, Bhulabhai Desai, Andrews, Khan Abdul Ghaffar Khan, Radhakrishnan, Arabindo Ghose, Rajendra Prasad, Saklatvala, Malaviya, Nariman, Jinnah, Agha Khan, Iqbal and Heras. Journalists are prominent with Messrs. Horniman, Chintamani, Reed and Brelvi. The world of Indian Art is represented by Uday Shankar and women in the portrait-gallery include the names of Sarojini Naidu, Miraben, Captain Sisters and Kamala Chattopadhyaya. Joseph Baptista and Dr. Ambedkar represent the Minorities' section in the book. On the other side, there are Lords Irwin and Willingdon, Maulana Shaukat Ali, Dr. Moonje and Sir Malcolm Hailey. Maharajas of Bikaner, Baroda, Bhopal, Sir Mirza Ismail and Sir Manubhai Mehta to represent the States. F. E. Dinshaw and Sir Purshotamdas Thakurdas represent the commercial section. Every section, every community and every kind of political interest is depicted in this collection of sketches. The author is an All-India Champion Orator having been awarded the first prize and Gold Medal at Benares University Contest).



PANDIT JAWAHARLAL NEHRU.

"I am proud to be the daughter, sister and wife of convicts and hope to be one myself soon," was the unforgettable sentence, in a letter addressed to the present writer by the talented daughter of the late Pandit Motilal Nehru when her husband was jailed and she followed him up to preserve the inviolate family tradition. Aged, infirm and sorrow-striken, Swaruparani even forged ahead of the younger members and ran into the thick of battle after her great husband was dead but not forgotten and all the members of the family clapped behind prison bars. The Queen-Dowager of "Anand Bhuvan" fought like Boadicea of old and was not in a mood to rest. The demonstration of April 1932 in Allahabad displayed her mettle. Search where you will, the Nehru House shall not find its equal throughout Hindustan.

Pandit Jawaharlal is the supreme scion of that soverign patrician stock. He is his own heir and leans not for support on the heritage left him by his great father. He has merely inherited it—he doesn't exploit nor thrive on it. His father's farewell message to him must have been somewhat on the lines delivered by the Roman Emperor Otho to his nephew and his heir whom he thus instructed on his death-bed:—"And now, my boy, this is my last charge to thee; do not altogether forget and do not too well remember that thou hadst a Caesar for an uncle." Jawaharlal has executed "sans reproache," the dying wishes of his father.

DEMOCRACY HIS RELIGION.

He is the aristocrat, Harrow and Cambridge. Flinging his patrician heritage into the melting-pot, he has dared and revolted. "I had

JOACHIM ALVA

imbibed most of the prejudices of Harrow and Cambridge and in my likes and dislikes, I was more an Englishman than an Indian." The call of 1920 transformed him completely. An European tour made him the protagonist and pioneer standard—bearer of independence within the Congress. A visit to Soviet Russia planted the deep roots of socialism in him and made him hoist the Socialist standard in the Congress. "The exploited and suffering masses must carry on the struggle for their drill-sergeant is hunger", wrote Jawaharlal. He makes no secret of what profound thinkers before him have forecast of the coming strife between the "House of Have and the House of Want." The spectacle of misery and starvation in the land deeply stirred his heart. He had been striving for the goal of economic justice, political freedom and human brotherhood. Liberty is now his God, reason is his Holy Ghost, democracy is his religion'

GENUINE ORIGINAL.

Would fortune have favoured the son had he not been blessed with the prestige of the parents? Being the princely heir of "Anand Bhuvan" carried its advantages and disadvantages. Jawaharlal without his heritage may have been more famous than what he is to-day. The position he would have enjoyed singly and independently baffles speculation. In the initial stages of his career, it made Jawaharlal known quicker than any other men. But once on the run, handicaps weighed him down. The assertiveness and defiance born in him were robbed of much of their fire. "Anand Bhuvan" had stolen for him a flying start over every rival in the field. He left behind everyone that raced with him for a name that could be on the lips of the populace. He simply threw other men into the shade by the dazzling power of his meteoric rise. To be famous when comparatively young is the privilege of the gods. Jawaharlal's career soared from trimph to triumph, not without raising the head of the green-eyed monster of jealousy! The flaming and bright coloured path of his progress brushed aside lesser men and afflicted them with sore hearts. But he reached the top and found safety from shafts of jealousy where they lose their point of attack and envy recoils with impotent fury. Grateful enough to be beyond the reach of envy, Jawaharlal is left undisturbed to steer his own bark on the course. He has lived a distinctly real political existence, overshadowed at times by two great powerful figures—that of his father and patron, the Senior Pandit and the Mahatma respectively. He is not a mere imitative but a distinctive figure, not a poor copy but a genuine original.

The father proudly witnessed the progress of his son to the pinnacle of popularity. In the zenith of his power, Motilal must have legitimately thought of his only beloved son in the proud terms of Themistocles. Motilal influenced Gandhi and swayed to and fro in the political scale in proportion to the influence wielded by the Mahatma. As long as the father lived, the son's star was hitched to the father's waggon. The greatest Greek master of naval warfare and victor of Salamis, the most decisive sea engagement of antiquity, referring to his son, said jestingly, that "the boy was the most powerful of all the Hellenes for the Hellenes were commanded by the Athenians, the Athenians by himself, himself by the boy's mother and the mother by her boy." The Athenian admiral counselled the lad's mother, "therefore let him make sparing use of that authority which makes him, child though he, the most powerful of Hellenes."

HIS MIRACLE.

True, the son converted the father into an extremist and made him exchange ease and luxury for the rigours of prison-life. The fire burning within the soul of his son spread and devoured the moderation of the father and made him successfully bid for the leadership of the flaming hosts of Indian nationalism. It was like Pompey, the powerful rival of Julius Caesar, who flushed with the triumphs went over to Metellus, the Roman Proconsul in Gaul and "not only performed wonderful exploits himself, but also fanned into fresh heat and flame the bold and warlike spirit of

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Maharani Lakshmibai Of Jhansi

Historical Appreciation

(BY PROF. S.V. PUNTAMBEKAR)

The year 1858 is remarkable in Indian history. It ended the rule of the Company and began the direct rule of the Crown under a new proclamation and a new act which assured the people of the sanctity of their laws and customs and promised them civil and political rights. The irresponsible, despotic and unconstitutional rule of the Company was finally abolished in spite of its protests and petitions within a few months of the suppression of the revolt. This is the direct result of the struggles of those who fought for the preservation of their rights and their honour under the ancient laws and rights of the land and under the solemn treaties which the Company was illegitimately destroying with her organised might.

THE NEW METHOD

After 1858 the views of Indians also changed. A new school of thought represented by men like Ranade arose. It gave up the old ideas of political independence and old methods of political warfare. It welcomed the new rulers and contact with their civilisation, and adopted the peaceful methods of constitutional agitation.

We must not, however, in judging the conflict of 1857-1858 import the standards of judgment which are based on the new conditions, constitution and outlook which have come into existence in the country after 1858. There is now a change of loyalties and ideals. Before that people believed and fought for a different set of ideals and traditions.

In depicting the life and achievements of the Rani we shall try to recover and describe some of the lost values and the old feelings, thoughts and ways of life which inspired and ennobled the life of our ancestors. They are no doubt the feelings and aspirations of a by-gone age, but still they represent the pangs felt by noble souls, the heights to which our people rose and the qualities which they exhibited.

SUCCESS, NOT THE ONLY CRITERION

History records both successes and failures. But it does not say that all great values lie in successes and all falsehoods in failures. Success is not the only criterion of moral greatness. Failure may also give examples of noble aims and motives.

A MARATHA HEROINE

The Rani was born just a hundred years ago on the 21st of October 1835 in the great city of Benares, and she died on the 18th of June 1858 in the battle of Gwalior. Thus she was only 22 years and 8 months when she was killed at the hands of British soldiers. Her short but meteoric career has given her a permanent place in Indian history.

She represented the martial qualities and political traditions and ideals of Maharashtra created by the great Shivaji and his successors. She bore the impress of the great Maratha heroines—Rani Jijabai, Rani Tarabai and Rani Ahilaybai—who preceded her. She was brought up at Benares and Bramavarta under the influences of the last Peshwas. She lived at Jhansi under the martial memories and inspiring ideals of Bajirao I and Chhatrasal Bundela. Her husband's family gave her a consciousness of their ability and power, and of her own qualities and honour. The Marathas were an intellectual, emotional, devotional and activistic race. They had fought for "Swabhimana," "Swadharma" and "Swarajya." They had inspired again the Rajputs, the Bundelas, the Jats and the Sikhs with their own ideals and examples. These ideals lived amongst them even after their military defeats and political fall. As late as 1795 when they united on the battle-field of Kharda and fought against the Nizam, these were the living ideals of their policy and statesmanship. Govindrao Kale, who was an ambassador of the Peshwas at the Court of Nizam, wrote a famous letter to Nana Fasulnavis in 1794. He stated "India is a land of the Hindus and not a land of the Turks. . . . For our achievement is not limited only to the acquisition of territory, merely material rule, but it also means and includes the preservation of the Vedas and the Shastras of Hindu civilisation, the propagation of righteousness, the protection of the cows and the Brahmans, of the humble and the good, the conquest of an empire and national suzerainty, the diffusion of fame and far-reaching

PROF. S. V. PUNTAMBEKAR

triumph."

In spite of the failure of Bajirao II to protect the Maratha Empire, the ideal of independence and honour and its inspiration were not dead in the defeated and dethroned families of Maratha Kings, ministers, nobles and officials.

REMARKABLE GRATITUDE

Raja Chhatrasal had gifted one-third of his kingdom to Bajirao I for saving it from Muhammad Khan Bangash. It was an unexampled piece of extreme gratitude and good faith. Jhansi was a portion of that gift which was administered by Newalkars as Subhedars of the Peshwas. These Newalkars were very able admi-

(Continued on page 14)

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JAWAHARLAL NEHRU

Metellus which old age was now quenching, just as molten and glowing bronze when poured round that which is cold and rigid, is said to soften it more than fire does, and to melt it also down." That the senior Pandit should have chosen danger instead of dignified case which creeps with active service with more zest than a raw young recruit was the proof positive of the miracle worked by the younger Pandit.

MAHATMA'S CAPTIVE

But the father wrested the price of his conversation from the son. He transformed his darling boy from the "enfante terrible" of Indian politics into a moderate extremist. He made him Gandhi's protege". The Mahatma calmed him down and fashioned to a steady rythm of work the stormy petrel's lyric urge of the revolution. Gandhi blunted, delayed and thwarted the smouldering spirit of revolution in the young Pandit. It was one of the Mahatma's triumphs. By a self-denying ordinance, Gandhi declined the crown and cast the garland around Jawaharlal's neck. He hailed him as the ideal hero of nationalist India "sans peur sans reproche." The country endorsed the Mahatma's verdict and elected him President of the Congress, at an age when others had scarcely dared to think of it. The bait led Jawaharlal captive into Gandhi's camp. The father dragged his beloved boy into the Mahatma's tent, bound hand and foot. Jawaharlal had rebelled against every authority; had spoken of the "open conspiracy against our rulers"; but almost melted like wax against the conspiracy of twin-rulers over himself. He was pitched between a saint and a statesman; and together they seemed to control and decide his political destiny. They cleverly harnessed him to their chariot-wheels and won the race. In short, his freedom was gagged by the very pair of men who made him famous.

(Continued from page 31)

The death-bed scene must have been touching. Jawaharlal released and summoned to his father's side must have had to face exhortation. Motilal realised how a single flourish of the Mahatma's pen had won for his son the Congress Presidential Crown and kept him on the safe side of things. His farewell message to Jawaharlal must have been that he could fight, remonstrate, persuade, coax and cajole Gandhi as he liked; but he was to give expression to no voice independent of the Mahatma's. Whatever he had to say, even if it breathed fire, blood and thunder, was to be expressed through the Mahatma's voice. The sound may be Jawaharlal's but the voice was to be that of Gandhi! Motilal must have brought the two great men together, joined their hands and pronounced the holy blessing of consolidation. Hoping that the two would never be cast asunder and that the destinies of his son were safe in the Mahatma's keeping, the great Pandit happily passed away. What a grand spectacle it must have been to witness the dual alliance thorough a mighty vanishing force! The first fruit of the union was Jawaharlal's assent to the Gandhi-Irwin Pact, though he had bitterly wept and protested when the news of the settlement was first tendered to him on a midnight by Mahatma Gandhi. The Fundamental Rights resolution sponsored by Jawaharlal at the Karachi Congress was a concession in turn he wrung out from the Mahatma. Sometime he has presented a pitiable figure torn in his tussle of loyalty to Gandhi and faith in Socialism. Yet Gandhi does the trick of the great reconciler of irreconcilables!

Whoever counts to placate Gandhi can't rule out the Pandit. A solution could be effected only in accordance with Gandhi's powers to rope in Jawaharlal in any scheme Gandhi's pulling powers can decide the fate of any issue. The decision of the two become the decision of the nation. True. Jawaharlal in Gandhi's company has pitched his standard low; but he has pulled up Gandhi as no one else has done. Therein is the secret of Jawaharlal's hold over the Congress.

His instinct to seize what is best under the circumstances is unrivalled. When he signed the Nehru Report in his capacity as the Secretary of the Congress, he was asked how he reconciled his creed of Independence with his adherence to the idea of Dominion Status. He simply replied:—"It is a mistake; it shall soon be rectified." Without any fuss, it was rectified and his position was made impregnable in the left-wing. When Gandhi negotiated for days and nights for a Truce with Lord Irwin, Jawaharlal's soul was restless. He wept bitter tears when the Truce was signed and felt disconsolate. Gandhi, however, secured his adhesion and his dreaded right-or-left-hand-lieutenant argued that "Truce" it was but a mere prelude to the next fight!

HATER OF COMPROMISE

Pandit Jawaharlal, inheriting his father's likes and dislikes hates compromise. "I was once a lawyer", he said "and have now given up quibbling." He would have only two parties and recognised no third one. "Those that are not with us," he clinched his case in Biblical style, "are against us." There is no room for more than two parties in the country. It is his uncompromising spirit which is unhappy with the compromise within the Congress between the landlord and the tenant on one hand, and the industrialist and the worker on the other. He wants to cut off this compromise and make Congress a radical organisation. He would haul up, the landlords and capitalists to render an account of themselves before the tribunal of a National Government. He first raised the banners of Independence and Socialism in the Congress. The Congress goal of Independence is now definite. Before long Jawaharlal will accomplish his task of making the Congress a full-blooded Socialist institution.

Jawaharlal would make the Congress his lever in adopting Socialism. His cent per cent Communist friends have given him up as a lost soul, incapable of redemption. They want him to leave the Congress and work with them. But Jawaharlal recognises the potency of the Congress weapon. He would ride to Socialism on the Congress horse. He is thoroughly conversant with the strategy of warfare and is sure of his objective. He turns round a sharp glance at the Rightists within the Congress and would

(Continued on page 62)

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"DISGUISE" COMPETITION

In this exceedingly interesting Competition you are asked to exercise your power of observation by penetrating through the disguise which the persons in the series of pictures on this page have assumed to evade recognition. The real persons on this page have assumed disguised forms and these disguised persons are given on the opposite page. A man may disguise himself as a woman or vice versa. He or she may change the dress, put on or shave off beard or mustaches or make such changes in their appearance as to make it difficult for an observant person to recognise them. Let us see how you fare.

For instance the woman shown in "P" assumes the disguise of a boy as in Illustration No. 1. You therefore, enter "1" against "P" in the Coupon. Similarly fill in the rest and submit as many entries as you like before 17th April, observing the following rules.

1. When you have filled in all the Numbers write your name and address in full stating number of entries enclosed and send your entries accompanied with an entrance fee of As. 8 for each entry either by hand delivery or through post as under: —

(a) HAND DELIVERY—Local competitors may, if they so wish hand over their entries at our Office with entrance fee of As. 8, in cash for each entry and obtain a receipt for the same. All entries will be received at the counter during office-hours from 11 a.m. to 6-30 p.m.

(b) REGISTERED POST and MONEY ORDERS—Entries by Registered Post and Money Orders must be sent to our Office address:—Competition Manager, "Red House" 140, Parsee Bazar Street, Fort, Bombay. (Registered covers or money orders to Post Box address will not be accepted by the Post Office).

(c) ORDINARY POST—The covers must be addressed to the Competition Manager, Box No. 706, (Seven hundred and six), G. P. O., Bombay.

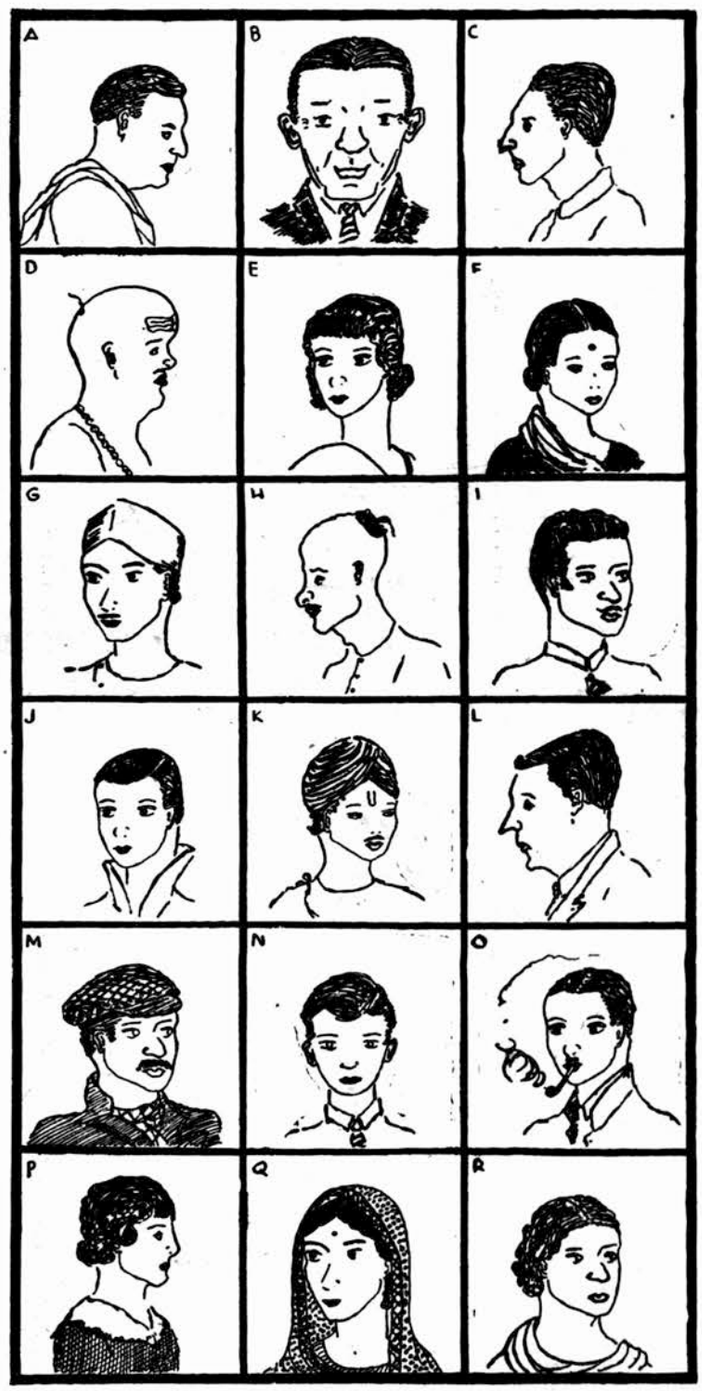
2. Competitor may submit any number of entries provided a separate entrance fee of EIGHT ANNAS in stamps of half or quarter anna, cash or by money order is sent for each entry. In case of remittance by Money Order the P. O. Receipt must accompany the entries. A Competitor, however, cannot win more than one prize in this competition. Solution of this competition will be accepted only on our entry coupon.

3. Insufficient Entrance Fee enclosed with Entries will disqualify the Competitors submitting such entries.

4. All entries must be received in this Office by the last Post on 17th April, 1936, the closing date. Any entry received after this date will not be included in the competition.

5. Corrections or mutilations of entries will disqualify the competitor.

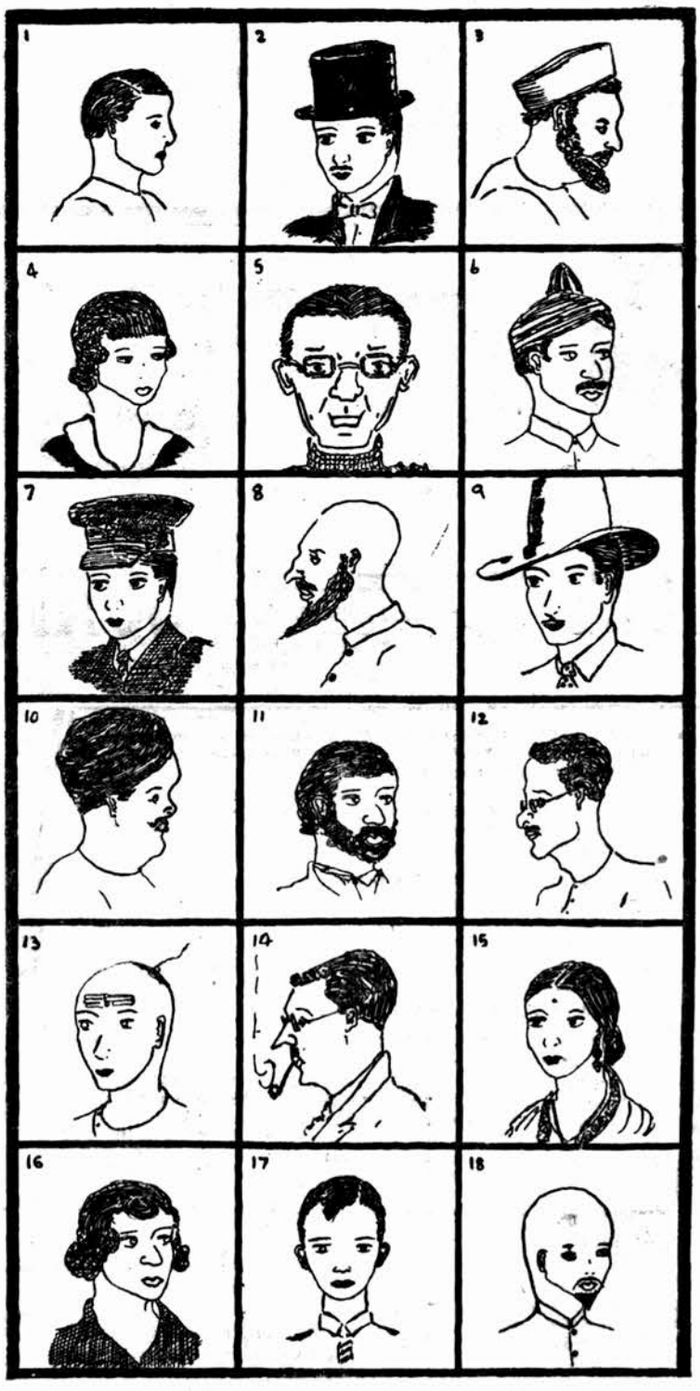
6. In case of ties, the management reserves the right to distribute the Prize Money among the winning competitors in any manner they like.



CLOSING DATE
17th APRIL, 1936

1st Prize	2nd Prize	3rd Prize	Consolation Prizes
Rs. 1,500	Rs. 750	Rs. 250	Rs. 500

Total Rs. 3,000



7. No responsibility is accepted for any entry mislaid, lost or delayed. No correspondence will be entered into or interviews granted All competitors enter this competition on the distinct understanding that the Competition Manager's decision is absolutely final and legally binding in all matters pertaining to this competition. This is an express condition of entry.

8. It is a combined competition exclusively for the "Bombay Chronicle" Sunday Edition, the "Bombay Samachar" Sunday Edition and the "Bombay Sentinel". The Prizes will be announced on the 26th April, 1936.

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THE THARWAD

A STORY

By K. M. PANIKKAR, M.A., (Oxon.), Bar-at-Law.

(Translated by the Author from MALAYALAM)*

*Till about 15 years ago, the Nayar community followed the Marumakkathayam (Mother-line descent) law. Under this system, all men and women descended from a common ancestress in the female line, lived in a Tharwad which was an impartible joint family. Loyalty to the Tharwad, above all other things, was the characteristic of the Nayar community. Fifteen years ago, the law was changed in Travancore and Cochin. The Tharwad became partible and the matriarchal system ceased to exist.

Now since her youngest daughter, Sarada, was duly married to a young university graduate with good prospects of getting a suitable Government job, Kalyani Amma was quite agreeable to the suggestion of her other children that the family property should be partitioned. Of course that would mean the break-up of their old Tharwad; but she had got accustomed to that idea through the unending discussion of her children about the matter. The law had provided that, as long as the common mother was living, partition could not be legally enforced but could come only with her consent. But why should she not consent? She only wanted her children's happiness. All her three girls were married, and her only son had a post somewhere in North India. If the partition would give them greater freedom, let them by all means have it.

Kalyani Amma prided herself on being broadminded. Besides, she thought, as all her children had in any case left her, they might as well have their share of the property. Their husbands were after all not very well off. The husband of the eldest girl, Nalini, was a lawyer in the neighbouring town and his income was precarious. The second daughter Lila was married to one of the younger members of a reputedly rich family but their affairs seemed to be none too prosperous. Sarada's young man had not got a job, so the share of each would mean something to them. They had twenty acres of paddy fields and a number of plots covered with cocoanut trees. Let them have it while she was living instead of quarrelling about it when she was dead.

Kalyani Amma was agreeable to every suggestion except to one, and that was that her own share should be allotted among the children in her life-time. "I will decide in due course," she said. "Perhaps I would like to leave it to the orphanage. After all, I am one of its founders." Though the children did not quite appreciate it, they made no objection, knowing the keen interest the old lady took in the work of the orphanage. But she equally vehemently resisted the suggestion of the Secretary of the orphanage that her share of the property may be given over to them, and that she might receive for her life an annuity and the use of the house. That would also save her all the bother of management.

"Oh, no," she said firmly, "only too often have I seen what that means. Once the property belongs to the orphanage, why should my voice count? Now you come to me because you know that my subscription depends upon my pleasure."

"But, my good lady," said the Secretary, "please take over the management also. You will now be alone. It will provide you with some work."

"Yes, I will think about all that," was her only reply.

The partition took place without any further argument and the old lady kept the house and the property adjoining it as her share. "Now, mother," said the eldest, who was also the mother's favourite, "why do you not come to stay with us? Why do you want to stay in this big house, all by yourself? We can easily accommodate you, and if you are living in the town, you can see a lot of new things." The second daughter would also have liked to invite her, but she was living in her husband's family house along with numerous relations. But she also was not outdone. "We are going to have a new house built near here," she said, "Mother, you must then take up residence with us. After all, we belong to this village."

Kalyani Amma knew that her children were genuinely fond of her and were really earnest in their requests. She also realised that, as she had her own money, these importunities were not entirely disinterested. Seeing the rivalry between the children, she said, "Well, the question does not arise just now. Till Sarada's husband finds an appointment, she is able to set up her own house, she will stay with me. Besides, she is only a child, though she does not think so."

With this they had to be content. Sarada and her mother lived together, but both of them knew that this was only a temporary arrangement. Sarada was naturally looking forward to her life in town, when her husband got the promised appointment. That would not take long to come and, as days passed by, her life at home seemed to her to be dull and uninteresting. Besides, as her share of the property now belonged to her, she was financially not dependent on her mother as hithertofore. Gradually she began showing signs of impatience, which in time grew into bickerings.

Kalyani Amma also realised with some surprise that with the partition of property a bond had snapped, though she could not make out what it was. She did not feel the same exclusive interest in her children. A great portion of her money she devoted to the work of the orphanage, and she became angry once or twice when Sarada told her that her children had greater claims on

(Continued on page 38)

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OUR SHORT STORY

THE UNDERTAKER

(Translated from the Russian original of Pushkin by A. AZIZ AZAD.)

(Alexander Sergeevich Pushkin, the renown Russian poet, called the father of Russian literature, was born in Moscow, May 26, 1799. He is the author of numerous classical poems and prose, among others being: Ruslan and Ludmilla, The Prisoner of the Caucasus, The Fountain of Bakhchisarai, Tzigani, Eugene Onegin, Poltava, Boris Gununov, and many others. His father came from Abyssinia. Great preparations are being made in the USSR to mark January 29, 1937—the hundredth anniversary of his death.)

The last bag and baggage belonging to the undertaker Adrian Prokhrov was heaped on the dray-cart and for the fourth time the thin, emaciated horse struggled from Basmanaya Street to Nikitskaya, where the undertaker moved to live with all his family. Locking his shop, he hung a sign on the gates of his former home: "This house to sell or let" and walked on foot quickly to his new home.

Nearing the yellow house, which had attracted and occupied his thoughts for a long time, and which he had bought for a considerable sum, the old undertaker felt with surprise that his heart felt no joy. Crossing the strange threshold and finding his new dwelling in complete disorder, he remembered, with a deep sigh, his dilapidated miserable but where, for full eighteen years everything was arranged according to the most strict order.

He began to curse both of his daughters and the maid servant for their laziness, and began himself to assist them. Soon the things were arranged in order: the ark with its icons, the cupboard with utensils. The table, divan and bedstead occupied permanent places designed for them. In the ante-chamber, in the kitchen and in the drawing room were placed the articles belonging to the owner; the coffins with their various colours and sizes, and also the shelves with mourning hats, mantillas and torches.

Signboards were immediately hung on the gates: "Coffins, both simple and decorated, are sold here, also coffins let and old ones repaired." The girls went to their own room in the attic, Adrian once more examined his dwelling, and then sat down near the window and ordered the samovar to be prepared.

A THOUGHTFUL MAN.

Enlightened readers undoubtedly remember that both Shakespeare and Walter Scott portray their grave-diggers as joyful and humorous people. By such a contradiction they mean to cause our imagination to strongly wonder. But as respects the truthful facts we shall not follow this example, and are compelled to confess that the disposition of our undertaker fully harmonizes with his sombre trade. Adrian Prokhorov was usually known to be a man of stern character and very thoughtful. If he ever broke his silence it was only to scold his daughters when they were found sitting idle at the window and gazing at the passers-by, or when they were found asking a threefold price for his coffins of those who were, unfortunately (and sometimes fortunately) in need of such articles.

Thus, Adrian, sitting at the window and emptying his seventh cup of tea, as usual was loaded with the heavy burden of sorrowful meditations. He thought of the heavy rain storm which had overtaken the funeral of the late Brigadier last week when many mantillas, hats and other articles were spoiled. He thought of the unalterable expenses that he would now incur, the necessary articles for funerals through their years of service were quite worn out. He expected to make up his losses on the death of the old but rich lady, Truchina, who was at the death point for almost a year. But Truchina lived far away and Prokhorov feared lest her relatives, notwithstanding their promise, go and bargain with some other undertaker in their neighbourhood.

THE INVITATION

Prokhorov's thoughts were disturbed by a knock on his door. "Who's there?" cried the undertaker. The door opened and a man entered, who could at first glance be taken for a German handicraftsman. With a happy and contented look the newcomer stepped towards the undertaker.

"Excuse me kind neighbour", he uttered in a dialect of Russian which we cannot listen to, to this day without laughing. "Excuse me, perhaps, I disturb you . . . . I wanted to make your acquaintance at an early date. I am a shoemaker, my name is Gottlieb Schultz. I live in yonder house across the street. To-morrow I am celebrating the silver jubilee of my marriage, and I request you and your daughters to dine with us just as friends."

The invitation was willingly accepted. The undertaker then cautiously invited the shoemaker to rest and to have a cup of tea with him. Owing to the frank temper of Gottlieb Schultz they soon found themselves involved in friendly conversation.

"How is business?" asked Adrian. "Ah-h-h", replied Schultz, "so and so". I have no reason to complain. Of course, my merchandise is not like yours: a living man can go about without footwear, but a deceased one cannot live without a coffin".—"It is indisputable truth", remarked Adrian, "however if a living man has no money with which to buy shoes, he goes barefooted, but a dead beggar receives his coffin as well without any charge". In this manner the conversation between the two friends continued for some time, when at last the shoemaker got up and repeating his invitation took his leave from the undertaker.

On the following day, sharply at twelve o'clock, the undertaker and his daughters made for the home of their neighbour, the shoemaker. I shall attempt to describe neither the Russian robe

(Continued on page 59)

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THE THARWAD

(Continued from page 36)

her money than the orphanage.

When the news of the appointment of Sarada's husband to a junior post in the Capital was received, the girl was beside herself with joy.

"Oh! mother, he has got the post. Now I shall be able to live with him in the town. I hope you will come to stay with us often."

"Yes, my child. I hope you will be happy there."

The happy news spread all over the village and every one came to congratulate the mother and the daughter. The mother, though she kept up a brave show, was extremely unhappy. It was only then that she began to realise what the partition of the property meant. While she was the matriarch and the properey was undivided, even her married children, though living away, always looked upon her house as their home. Though living apart, she knew that mentally each one belonged there. She was the head of the family. On one excuse or another, they were always visiting her. Now it was different. She knew that they lowered her as much as before; but something she did not know what, had gone.

It is not the same world, she thought. "How can they be so different; In my time, the Tharwad was everything; the idea of going away from the mother and the Tharwad, except for short periods, would have shocked the most advanced among us. But now, the Tharwad has ceased to have any significance. It might as well be a rented house. And the mother!" She was lost in thought trying to understand something which eluded her. Her thoughts wandered to the days when she was young and life was so different. There were so many people in the house, grandmothers mothers, young girls, children, and the uncle at whose word every one trembled. When the other branches of the family demanded partition over 20 years ago, how the old man who was then Karnavan flew into a rage and said, "You want to partition this family which is one of the oldest and richest in the land and held in such high esteem!" But they did not heed his words. What a time it was then! Every day like a festival: but now, even her own children were leaving her.

Among those who visited the house to congratulate Sarada was the Secretary of the orphanage. She realised what the old lady was feeling and quietly said, "Well, why do you not come and take up the management? You are one of the committee. You won't be like a paid manager." The old lady only laughed and said, "I have had sufficient work in bringing up my own children. What I want is a peaceful old age. I will stay for some time with my oldest daughter. I know she can't afford to keep proper servants and there are little ones growing up. I shall be happy there." No further was said.

Before Sarada left, it came that the first birth-day of Nalini's boy was falling on the following Monday and that the parents were most anxious to have the old lady and Sarada with them. Kalyani Amma's orthodoxy had so far prevented her from going into towns where the strict rules of caste and pollution could not be observed. Besides, till Sarada's marriage she had always had much to do in the house. Even now she was in two minds about going, but Sarada pressed her and she finally agreed.

Nalini and her husband received them with genuine affection. They were given the best room in the house and the mother was treated with all the respect which she used to receive in her own house. Kalyani Amma had also taken with her plenty of sweetmeats and a special gold ornament for her grandchild. The old grandmother's heart went out to the little one and in the course of a few hours they became great friends. In the evening, Nalini again opened the subject of her mother's future residence. "Well, mother, when Sarada goes, you will be alone. Why not come to us? You see, you will have every convenience here. Besides, you have the little one to keep you amused."

"Yes, but what will your husband say?"

"Kuttan's father (an expression denoting 'husband,' which is used in Malabar) is as keen as I am. He says we shall be keeping company with each other and it will give him more time to work."

"All right, my dear, if that is how both of you feel, I shall think about it when Sarada goes away."

In fact Kalyani Amma herself was getting worried about loneliness in her old age. When she saw her little grandchild, all the old memories of her own early motherhood came back to her and her heart began to melt. She saw something which, in the circumstances under which she herself was brought up, would have given her work, joy and interest—the care of her grandchildren. That would have been her primary duty, and in that work she would have had her fulfilment. But the new system had given the children to the mother, instead of to the grandmother. While she was prepared to adjust herself almost to anything, from this her mind revolted. It was this feeling that made her agree cautiously to stay with Nalini.

The next day was the celebration. The grandmother was greatly excited. She insisted on bathing the baby and decking him up with new clothes and jewels. Then cautiously she approached her daughter and suggested that she also should accompany the child for worship to the temple,—in fact, that the grandmother was the person most suitable for the job.

"But," said Nalini, "his father does not like the child to be taken to the temple. He says that the money spent in offering only goes to the Brahmins."

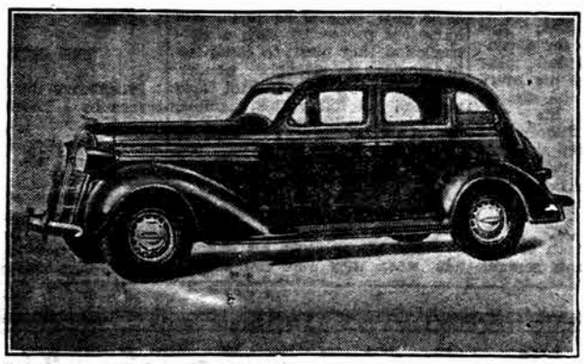
This time, the old lady was shocked. "What! no offerings even! Have you ever heard! Even now, on your birth-day the offering is regularly sent to the temple. I see to it myself; and now, on the very first birth-day!"

The old lady could not contain herself and began to weep.

"Please, mother," said Nalini, "what can I do? It is Kuttan's father's wish."

"But is he not your child?" said the grandmother. "Is he not of our family? He can put into practice all these new-fangled

(Continued on page 58)



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Mob Imprisons Mayor Until He Grants Relief Demands

Mayor A. E. Cockburn of Pembroke (Ontario) was slightly injured on March 3rd in a riot by 250 demonstrators who held him prisoner in the town Hall until he promised to restore to 25 cents an hour relief wage rates which were cut in February to 20 cents an hour.

The Mayor was released after the parish priest intervened and persuaded the crowd to listen to a message in which Mr. Cockburn promised to accede to the demonstrators' demands.

Mr. Cockburn said he and members of his staff were held prisoners for about seven hours and that he suffered slight injuries to one arm and one leg when he left the building for a moment in an effort to quiet the mob.

"They tried to pull me to pieces," he said, "but I got back in."

The Mayor declared the mob was organised and that its members shouted: "iKill the Mayor. Get Cockburn out here and we'll finish him..... Smash the town hall."

Nervous and somewhat frightened, Mayor Cockburn said the crowd "had agitators advising them to storm the town hall and mob officials."

One window was broken during the disturbance which lasted most of the afternoon, and firemen and police fought with persons who sought to seize a hose with which firemen were struggling to disperse the crowd. No one was reported injured, however.

Seven policemen and five firemen kept the mob in check but appeared unable to disperse it until the Mayor capitulated.

The Mayor admitted four delegates from the gathering and talked to them for more than an hour, promising to seek advice again Toronto.

When the delegates returned to the main body of demonstrators a howl arose from the crowd: "Bring him out, bring him out."

Some of the demonstrators attempted to force their way into the building and the mounted policeman and another officer held them back with a riding crop and a night stick. During the melee one of the windows of the town hall was smashed and the Mayor called out the Fire Department.

The firemen coupled a hose to a hydrant but just as they turned on the water the mob closed in and a brisk encounter followed as each group sought possession of the hose. The rioters finally won, driving back the firemen. Members of both groups were drenched.

At this point Father Breen made his appearance and acted as intermediary in negotiations that sent the demonstrators home.

BALDWIN IN THE DOCK

Stanley Baldwin, Prime Minister of Great Britain, was once in the dock of a police court.

The Prime Minister mentioned this when he sat on the Stourport Bench recently to make a presentation. to Staley Hemingway, who has retired from the office of magistrates' clerk.

"I have had a pleasure which was never granted to you." he told Mr. Hemingway. "I have been in the dock during the time your father presided over this court.

"It was in the time when muzzling orders were about. I had a dog of a very inquisitive turn of mind, and it walked out of the gate to get the early morning air. Then it sat down on the grass verge to tear its muzzle off.

"Inspector Walker, passing by at the time, saw it was "insufficiently clad" and it cost me ten shillings. (Laughter).

"I often wish in this strange life which I pursue," added Mr. Baldwin amid further laughter, "that muzzling orders were more common than they are."

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COUNT TOLSTOI

How Soviet Russia Honours His Memory

(BY ABDUL AZIZ AZAD)

Twenty-five years have passed since the world famous writer, humanitarian, and philosopher, Count Tolstoi, died, but the memory of the renowned writer, who gave to the world unique belle-letters such as "Anna Karenina" and "War and Peace", is as alive in the minds of the people as if he had never died; as if he were still living in his little house at Yasnaya Polyana or in his winter home in Moscow and making his contributions to the treasury of world literature.

Leo Nikolaevitch Tolstoi was a well-known opponent of the Czarist regime. He never made secret of that fact and , as such he was hated by the then regime of Russia and denounced by the Church as its enemy. In spite of his aristocratic origin Tolstoi ruthlessly criticized the injustice his class was doing to the working class, the poor, and the peasantry. This criticism created for him innumerable enemies from the Church against whom he fought hated him and tried their best to hinder the work and activities of the great writer. A keen struggle went on between him and the ruling class. As a protest against the injustice of the rulers of Russia to society he dropped his title; wore plain peasant dress instead of fine garments or uniform; fetched water himself from the river and well; gave up smoking and hunting; took to fasting; worked in the fields; and refused to ride on horseback or in a carriage. Yet no one took heed of the protests of the great man. Once, when in the course of an article against war, he threatened to commit suicide, a baroness sent him a long rope and a letter advising him to commit suicide and rid society of his presence.

POST-REVOLUTION RUSSIA'S HOMAGE

Under such conditions as mentioned above, Leo Tolstoi, one of

Tolstoi Commemoration Stamps.

among the upper and ruling classes, but the number of his friends was far greater than that of his foes. He stood for justice for the people and gallantly fought for that cause throughout his life, though with but little success. His tactics of non-resistance to evil proved a stumbling-block in the path of his struggle, and his philosophy of non-resistance to evil was not supported by the millions in Russia and, therefore, remained a dead philosophy. Lenin always spoke of Tolstoi in the highest terms; he admired his writings but rejected his philosophy. On one occasion Lenin said: "Tolstoi is a brilliant artist but a poor philosopher."

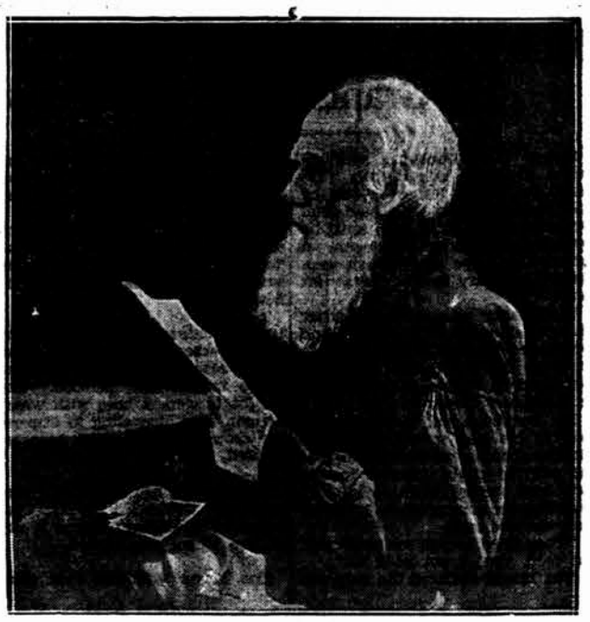
EFFECTIVE PROTEST

A Communist, describing the life and philosophy of Count Tolstoi in a Moscow newspaper, wrote the other day: "Tolstoi's works thundered protest against social wrongs, but the great man was stifling in the blind alley of a subjective philosophy. Seeking salvation through the perfection of the individual he invited futile sacrifice of the very masses he desired to save. But his defiance, in a land of enforced silence, gathered the scattered rays of discontent as it were into the burning lens. His philosophy might be wrong, but his protest was effective, focusing the unrest gnawing at the roots of the aristocracy. But he failed to envision that invincible class unity which alone could over turn the abominated state of things and lay the foundation of a healthy socialistic world."

Owing to his pacifism the masses of people for whom he fought and struggled would not put in Tolstoi the faith and belief that they put in Lenin; while the authorities, aristocracy and the world's most famous writers and significant artists, a great thinker and a remarkable preacher, lived, worked and struggled for his ideas. For very obvious reasons he was not very popular in Russia before the Revolution, for his opposition to the aristocracy and the clergy placed many obstacles in the way of bringing the masses of people closer to Tolstoi. However, after the Revolution, and notwithstanding their disapproval of his philosophy of passive resistance, every effort was made by the Communists to popularize Tolstoi as a great artist, as a great Russian writer and thinker.

The following facts show the great attention and interest taken by the new rulers of Russia in his writings. Whereas, before the Revolution, every effort was made to discourage and prevent Tolstoi from becoming popular many of his works did not reach the public at all. His writings were published in limited number. In 1912, his collected works did not exceed 20 volumes. To-day the collected works of Count Leo Tolstoi are being published in 95 volumes, 24 of which have already been published. Since the 1917 Revolution the various writings of Tolstoi have been published in 485 editions, making the enormous total of 11,750,000 volumes. Of these 100 editions were printed in 40 different languages spoken by the national minorities of the Soviet Union.

No less attention has been paid to all that was connected with Tolstoi's public, private, and social life. The writer's houses in Moscow and Yasnaya Polyana have been preserved in the same manner as they were at the time of his death. The Tolstoi museum in Moscow is one of the



LEO TOLSTOI.

finest institutions of the proletarian capital. At the present time work is going on to collect all manuscripts and correspondence between Tolstoi and other people, as well as letters sent to him. Over 35,000 letters addressed to him in the course of the last ten years of his life as well as 1,000 letters written by Tolstoi have already been collected.

TALES FOR CHILDREN

Leo Tolstoi left a great number of posthumous works among which there are many stories, unfinished sketches and plans for writing, and a great number of children's tales. Leo Nikolaevitch often used the folklore of Russia and of other countries for his tales for children. It is, therefore, possible that a number of his tales for children resemble, in their contents, folklore of India. Here are some unpublished tales of his that he wrote for children:

A man was once bitten by a dog and began to bleed. He called a witch to stop the bleeding. The witch told him that he should soak some bread in the blood and give it to the dog. The man took her advice and went to look for the dog to give him the bread. Another muzhik (peasant) saw this and said: "Well brother, if the dogs get to know they are given bread because they bite us, they will eat us alive.

A lion, a bear, and a wolf set out in search of prey. They caught many animals and laid

(Continued on page 69)

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Economic Policy Of Peasants & Workers

Public Funds And Opportunities Can And Ought To Be Utilized Only For Public Or Social Purposes, For Communal Purposes And Not For Individual Advantages

(By Prof. N. G. Ranga, M.L.A., Secretary of the Peasant's Group of M.L.A.'s.)

The Congress as well as all other Nationalist parties have been pursuing a protectionist policy in regard to the industrialisation of India and their combined influence, backed by the industrialists of Bombay and Calcutta has obliged the Government of India to adopt the present discriminatory protectionist policy, recommended by the Tariff Commission. The fathers of this policy, Justice Ranade and R. C. Dutt, hailed from Bombay and Calcutta respectively and they received their inspiration from the writings of Frederich List and the industrial history of such protectionist countries as America, Germany, France and Japan. They knew that the adoption of their programme of rapid inidustrialisation of India by our Government would mean heavier tax-burdens upon our masses. But they thought that the contribution made by the industries thus protected to the improvement of general economic conditions of the country would be so great as to more than compensate for the protective duties. They even felt that any undermining of agriculture, cottage industries and rural economy as a whole that may result from the industrialisation of India through Protective Tariffs would not after all be so bad, since India's backwardness in this industrial age was thought to be due to her preponderating rural economy. The Congress and other parties have accepted their theory and the consequence of it all is the present-day Swadeshi movement with its growing number of Swadeshi Exhibitions, the fast growing burden of protective duties, the progressive starvation of workers in cottage industries and the stifling of agriculture.

CONTRIBUTION OF CAPITALISTS

It is pertinent to question about the contribution so far made by such industrialisation brought about at such an enormous and increasing cost. It is not too early to put that question for it is more than sixty years since the Bombay Textile Industry has passed its infant stage and more than twenty years since it has begun to receive protection from the State and the public. The Cotton Excise Duty, which was affording, as one of its subsidiary results, some protection to the hand-loom weaving industry against itself, was abolished ten years ago and full-fledged protection has been afforded to it ever since. In spite of all this, the Indian Textile Industry is still crying out for more and more protection. It is still unable to stand the competition of Japanese industry which by the way has come into existence at a much later date and which cannot legitimately be claimed to enjoy any greater special advantages, even if we remember its exploitation of child and female labour.

CONDITIONS OF EMPLOYMENT STILL TOO BAD

Our Textile and Iron and Steel industries have so far failed to afford at least decent wages and humane conditions of employment to their workers. Our industrial workers are still kept as inefficient as ever. No serious attempt has been made by our industrialists to train their workers and help them to earn higher wages or salaries. Not even such methods as co-partnership or profit-sharing have been sought to be adopted to stimulate greater co-operation from workers or lessen the evils of absenticism. Most of our industrial magnates are busy trying to undermine the influence of what little Trade Unionism has come to exist amongst their workers.

It cannot even be claimed by these industrialist that they have tried properly to humidify their mills. Most of the mills do not have any shelters for workers to rest and take their refreshments. Very few attempts have been made to provide healthy and decent housing for workers. The Report of the Royal Commission on Labour and the annual reports of the Factory Inspectors bear proof to the utter callousness of our industrialists to the health and happiness of our working classes. Then after all only less than 2-1/2 millions of workers are employed in all our industries. But just think of the 30 millions of workers, employed in cottage industries, who are daily feeling their competition. Their earnings are going down and the unemployment amongst them is growing and the misery due to under-employment and under-nourishment cannot be over-estimated.

FINANCIAL CONTRIBUTION OF CAPITALISM

What is the financial contribution made not only by the Textile Industry but all the industries now being protected? The Railways were subsidised for a long time and even now enjoy many special advantages. The mines are still allowed to be worked by women. The Tatas were boosted up by the Swaraj Party itself while in the Assembly. what have all these industries paid to the State? Apart from four or five crores of protective duties paid upon the imports of cars and other luxuries, the only big item of State income from them is the income-tax revenue of 16 crores per annum. But the non-industrialist but commercial classes alone pay not less than six crores towards that income. So at best all that the industrialists pay to the ge-

(Continued on Page 43)

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Economic Policy Of Peasants & Workers

neral revenues of the State in return for tre protection given them amounts to more than sixteen crores a year. Is it enough? They say, that it is much more than enough. But surely this contribution of theirs is not commensurate with what they get from the State.

INEFFICIENCY OF OUR INDUSTRIALISM

They cannot even claim to have organised their mills, factories or mines as efficiently as those in other countries. Japan is able to manufacture her own machinery for textiles, iron and steel manufactures and railways. Our industrialists have yet to depend upon their imports. Japan manufactures her own cars and our industrialists are yet busy getting futile questions put in the Assembly to seek guarantee of minimum dividends, etc. Which is so much in vogue in many of our cotton mills finds even economists to justify it. And no wonder, it shows no signs of self-immolation. Inspite of the cheap and plentiful and comparative docile and willing labour that most of our industrialists are able to secure and the cheap and growing supply of better class of cotton and jute daily available in the neighbourhood of our textile mills, they are not in a position to assure us that within any measurable period of time they can get on without this costly protection.

ANTI-NATIONAL PROCLIVITIES OF CAPITALISTS.

The peasants and workers may continue to willingly bear this terrible burden, if they can assure themselves that the industrialists are assisting them in their struggle or Swaraj. But they are

(Continued from Page 41)

faced with the inescapable and inexcusable Lees-Mody Pact and Indo-British Iron and Steel Pact which are a standing testimony to the anti-national, non-Swadeshi mentality of our industrialists.

POVERTY OF THE CONSUMERS

What is even more alarming for everybody is that our peasants and workers cannot hope to bear this burden of protective duties, even if they wish to, in spite of all the disabilities and defections of our industrialists. Every provincial Government has been busy during the last 15 years to augment its revenues only at their expense and the Central Government alone has levied 16 crores of additional annual tax burden since 1920 from the masses. The last quinquennial economic depression, which has not been relieved even to a slight extent either by the State or by our industrialists has cost our peasants more than half their annual income. The assets of our masses have been more than halved in their value and have become even at that unsaleable. The sufferings they have had to undergo at the hands of tax-gatherers and money-lenders have left deep traces even on our Statute-books. How can we expect such helpless masses to continue to pay these increasing burdens of protective duties?

INSATIABLE THIRST FOR PROTECTION

It many be sane consolation for them if they can feel that our State will at least stop piling up these burdens. But I am afraid even that consolation is denied to them. The Bombay Textiles want more protection and the Tariff Board is being daily bombarded with ever fresh applications for protestion. What is even worse is that the Legislative Assembly is anxious to provide protection to any industry that may ask for it. The Congress itself is too far gone in its protectionist proclivities to easily recoil from this suicidal affection, inspite of the Mahatma's new doctrine of 100 per cent Swadeshi, i.e., cottage industrial development. Anyone who raises his voice against the continuation of this protectionist policy is liable to be criticised as an anti-Indian and unpatriotic person, as has indeed happened in my case in 1926 when I opposed it in my evidence submitted to the Tariff Board. Pandit Nilakantha Das spoke against the present policy of protection and surprised even most of the nationalists during the 1935 Budget Session of the Assembly. It may be because the Congress was unwilling to commit itself to his 100 per cent Swadeshi policy, which really has for its objective the undermining of the present-day policy of subsidized industrialisation of India that Mahatmaji has come to establish his separate A. I. V. I. A.

PROFESSORS' THROUGHTS

Till now our masses as well as their intelligentsia have pitched their faith upon the recommendations of the Industrial Commission, Tariff Commission and the teachings of the twin fathers of Indian capitalistic economics, Ranade and Dutt. Our university professors and politicians are busy lecturing either in the class room or in the public upon the various means and steps to be undertaken by our State to help our capitalists and industrialists in industrialising India. Even a Socialist like K. T. Shah and an unrepentent Oriental Democrat like Radhakamal Mukherjee have had to express their dissatisfaction with the inadequate special aid and protection afforded by the State to our capitalists. It is no longer the special mission of private colleges and courageous and nationalistic professors to take Government to task for not taking the initiative in giving a lead to our capitalsists.

RUSSIA'S CONTRIBUTION

It is, indeed, strange, though it is not so phenomenal in history, that just as all Indian economists have come to accept Ranade-Dutt doctrine of capitalist-cum-industrial exploitation of India, the Indian thinkers as well as the masses should be confronted not by Socialistic theories and schemes of capitalistic rationalisation alone but also by the Russian achievements of the State in addition to the co-operative ideals and achievements. Therefore it is no longer a mere matter of contemplation that anybody should long for the prospects of collectivised and co-operatised exploitation of industries and agriculture. Russia is daily adding to our experience new and glorious leaves of fresh and phenomenal developments in this new sphere of thought and action. Those hazy days when Bastable, Marshall, Lerou Bureavy were contending against State ownership and management of in-

(Continued on Page 44)

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Economic Policy Of Peasants & Workers

dustries and when Bernard Shaw and H. G. Wells and their Fabian comrades had to defend State control of industries are succeeded by the Russian days of practical State ownership, control and management. American and German days of rationalisation and State regulation and control. No wonder Indian economists are fast falling far behind the peasants and workers who are rapidly absorbing the contemporary time-spirit.

PEASANTS' THOUGHTS

It is in these circumstances that our peasants and workers have to formulate their policy and define their attitude towards the industrial career of our country. They are just as anxious as the urban classes to see India growing richer every day and advancing in her capacity to produce increasing wealth and becoming able to feed her masses more fully and to afford them greater and more enlightening and creative leisure. But they wish to achieve these objectives in a manner which will be creative, progressive and helpful to all the masses.

SOME HOME-TRUTHS

It is true that in addition to the protection of the interests of the workers engaged in the cottage industries, India has to be enabled to go ahead in this industrial age. It is equally true that India needs to a much greater extent the participation and partnership of the State than other countries in her attempts to develop her productive capacity and powers. But it is much more true that whatever industrial progress is achieved has to be utilised completely and constantly for the advancement of the masses as a whole. But what little industrial advancement has been developed, has so far benefited the few rather than the many, enriched the growing ranks of the capitalists rather than the famished millions of the masses.

PEASANTS' DEMANDS

All this does not mean, however, that Indian peasants and workers are ready to destroy the present capitalistic individualised exploitation of our industries and thus make place for ruthless exploitation of India by foreign capitalism. But it does mean that they want better and greater regulation and control of our industries so that they will be more an asset than a liability as at present. For instance, it means that our textile industry has to devise and pursue the means to enhance the wages, increase its internal efficiency and create greater standards of life within and without their mills for their workers and be ready as soon as possible to pay its own way without any State help and to offer suitable annual contribution to the State coffers. It means that our Jute industry shall, in addition to satisfying all the above conditions, be able to help the State to root out malaria in Bengal, to educate the peasants and workers engaged in the culture of jute and to improve the communications of Bengal.

TRANSITIONAL CONCESSIONS

We may have to continue to protect our capitalistic industries for some time to come but we must be able to assure ourselves that within a fixed or comparatively measurable period, those industries can pay their own way. We must also take care to see that as a result of the operations of such subsidized industries, more unemployment is not created than employment provided by them. This is demanded by Small Industries Group of M.L.A.'s. They ought to be made to create means by which in course of time, the workers engaged in them can come to manage them and the

(Continued from Page 43)

State can be in a position easily to take over their management and ownership That means that the State has gradually to gain increasing position of partnership in them in return to the protection given to them.

INDUSTRIAL PROGRESS ENGINEERED BY STATE.

But, of course, the peasants and workers cannot sit quiet and wait for the automatic advancement of industrialisation of India until the State comes completely to own and manage the private owned and managed industries. Indeed, the capitalist-cum-industrial development of India is yet in its initial stages and the Indian masses demand much greater industrial exploitation of their natural resources. That can be achieved only if the State takes upon itself the responsibility of creating, developing or fostering new or old industries on completely modern scientific and mechanised lines. It is possible only if the State also encourages workers and peasants to take co-operative development of industries. It becomes a reality only from the moment the masses and the State set their faces definitely and irrevocably against individualistic exploitation of our industries and in favour of collectivised or co-operatised utilisation if allow natural resources.

KERNEL OF THE PEASANTS' THOUGHT:

Thus it means that private enterprise may not be prohibited but cannot be assisted through public resources by the State. It also means that whatever diversion may be made of public funds or opportunities can be and ought to be utilised only for public or social purposes by either workers or peasants or both for communal purposes and not for individual advantages. It specially means that there can be place for private enterprise only for so long and to such an extent as cannot be or will not be captured or encroached upon by the State or its partners, the co-operative enterprises. The Peasants and Workers are not doctrinaires. They are not demanding this change in our economic theory and outlook because they are faddists and mere imitators of the West. They are striving after such a benevolent and beneficent state because they have seen its comparative advantages. As a result of their own bitter experiences of our capitalist industry and their studies of the capitalist-cum-industrial history of Europe and the collective exploitation, undertaken by Russia.

It is to popularise these beliefs and to spread this theory that the Peasants Organisations are constantly working all over the country. They work at present in co-operation with the Congress. Their political programme is nothing less than that of the Congress. They aim at supplementing that Congress political programme by their economic theories and policies. They know they have profited much from the Congress of the past 50 years but they are beginning to feel that the Congress has now to imbibe their thought in order to become completely theirs—the peasants and workers.

APPENDIX I.

The resolutions of the Peasants Group of M.L.A.'s:—

1. (a) It shall be the primary object of this Group to do every thing possible to lower the tax-burden laid directly or indirectly on peasants by the central and provincial Governments and to see that the expenditure of Government is so redistributed as to benefit the peasants to a much greater extent than at present.

(b) This Group urges upon Government the extreme necessity of giving preferential benefit of any budget surplus that may be realised (next-year) to villagers, peasants and agricultural workers in view of the fact that ever since the economic depression has set in, ever fresh burdens of taxation—direct and indirect—have been piled upon peasants and workers while other classes have been given the benefit of budget surpluses.

2 While recognising the need for affording adequate and timely protection to Indian Industries, in order that such industries when properly and fully developed, may provide remunerative employment to the growing numbers of the unemployed, this Group is anxious to see that the masses are burdened by protective duties only for so long and to such an extent as will be demonstrably proved to be necessary.

3. This Group opines that the development of cottage industries is just as important and necessary for the economic solidarity and well-being of peasants as that of big industries and will therefore strive its best to see that the interests of those millions who are employed in small industries are adequately and that Government pays an increasing attention to their needs.

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1924.	1,02,257	5,15,000	12 1/2
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A Request To The Working Committee To Work And To Make Us Happy

(BY RUSTOM VAKEEL.)

This is an age of phrases, which may be total lies, half-truths, or "eternal verities." We repeat them without giving them much thought, we have no time for thought, for hard honest thinking, and, above all, most of us are not educated for original and precise thinking. We have no maps, nor guides, nor tickets at popular prices for that Temple where Truth lies enshrined. It is somewhere beyond the sight of human detenus, beyond the invisible Iron-walls created by the powers that be to make us think in a certain way, or walk a certain path, the high-priests are Secretaries in charge of Education, bishops, Shams-ul-ulmas, popes, newspaper proprietors—cousins of capitalists, bankers, financiers, princes, parasites and even the glorious dead exploited when living, exhibited after they are dead. These prison walls are built with a purpose to 'protect you, to safeguard you, 'to civilize you', to really lead you into the vast arena of negation and unhappiness, where to think is to suffer. Speak as much as you like, pour out your soul in books, pamphlets, articles, day to day conversations, squabbles, debates, but nothing happens. You waive your sword(!!!) in space, we mean your walking stick, as Blucher did in the privacy of his own room against an imagined Napoleon. They used to export "Hindi Swords" in the ancient days long before Shivaji wielded his Bhavani, long before the Arms Act made us sheathe our swords as Asoka did after a war with Kalinga. But that was long before we became mental detenus, driven like leaves by the West Wind. Tired of mere phrases, playing with mere words, which rarely seem to satisfy the soul, words and phrases, which shine like electrical advertisements of music-hall artists, who have atleast the freedom to be happy in their own way, high-brow, low-brow or middle-brow. We want to get out of this control into the vast freedom where action reigns supreme. Most of our words had a different content before Plassey, they became husks after Macaulay's Minute, the old swords have not become ploughshares, they just embellish silken automatons in a parade of national abnegation.

Wanted—Work

To-day the depressed youth looks in the four directions of Bharat and sees very little happening. He is nice fellow, he is neither a prophet nor a saint, he is neither asked to don the uniform, nor taught how to carry arms by a nationalist colour sergeant, he is human being who does not want to go merely to jail, he is a social creature who will willingly fight for his country as people do throughout the world. He won't be expected to indulge heroics, he would have to don the uniform as Laurel and Hardy did in a Scotch Regiment when the former went to Scotland to receive the fortune of his ancestors, a bag-pipe and a snuff box. Neither Laural nor Hardy knew how to carry a gun well, nor ride a horse nor march in unison with other colleagues, Macdonalds Macgregors, Mackintosh's. Our ambition also is to fall in line, to get into some uniform, to march in the footpath of our ancestors. We are tired of weaving words, we want plan where every day is dedicated to action, and more action, we want to get over the wals which are shutting off the light from us, enslaving us in their age-long darkness. The reason of our country wide depression is lack of something to do something concrete which an average human being can do. Some work which has a place in a nation-wide plan, which does not demand heroics, something which will take us over the wall, and from this soulkilling depression which has crept over the country.

Even the distant Arctic is pulsating with varied nation-building activities, why should we go over the scrap-heap, moan in the wilderness, decay into unsocial attitudes, pour out inhibited idealism into words which are not clutched to realities? We want something which would appeal to youngmen, we want the noise of machines, wide roads, cities, schools, we want God's own cleanliness in cool flats where there are no bugs and dirt and filth and poverty. We do not want to grow grey talking unhappily, while sorrow bides in empty tabernacles, we want to be happy like other men in foreign countries, no, above all we want to laugh. Foreigners tell us that we are serious, that we do not laugh. How can we? It is time for the Working Committee to work and make us happy.

Shrimati Kantiben Avasthi, is in-charge of the Lady Volunteers of the Swadeshi Exhibition at Lucknow.

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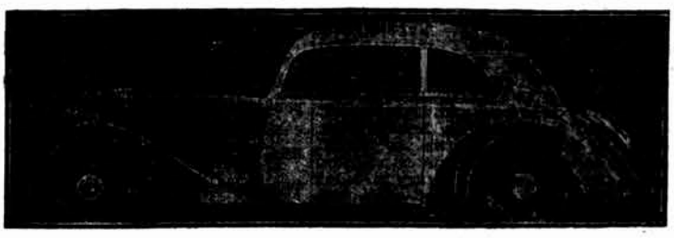

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Agricultural Credit And Reserve Bank

HOW GUSHING CREDIT SYSTEM CAN BE IMPROVED

(By Varkunth Lalubhai Mehta)

The main purpose of the central banking institution of any country is the provision of credit facilities on a sound basis so as to ensure the maintenance of monetary stability. That this aim is universally recognized as being next in importance to none other is obvious from the fact that the preamble of the Reserve Bank of India Act describes the object of the Bank as the regulating of the issue of bank notes and the keeping of reserves "with a rises to Securing Monetary stability in British India." To this end, it is essential, as the preamble goes on to add, "to operate the currency and credit system of the country to its adventage "The operation of the currency system to the advantage of the country necessarily involves a reference to the vexed question of the linking of the Rupee to the sterling. It is outside the scope of the present article to enter into this field of controversy beyond observing that the present exchange ratio has been shown beyond doubt to be detrimental to the interests of the primary agricullitural producers who constitute the bulk of the country's population. But even assuming that the basis of our currency system remains unchanged, it is obvious that the system cannot be operated to the advantage of the country or secure its monetary stability unless the credit organization embraces within its province the needs and requirements of the rural population and of the agricultural industry. If these interests remain outside the scope of the rentral banking system of the cohntry, that structure can have no stable foundations, in as much as the credit needs of agriculture and of the internal trade in agricultural produce, by far, outweigh in importance the requirements of large scale industries and commerce and of the foreign trade of the country.

AN OMISSION.

This supreme consideration was present before the Indian Central Banking Inquiry Committee which in its Report emphasised again and again that the paramount claims of agriculture should not be ignored in any scheme of central banking to be introduced in the country. It is unfortunate however that when the Reserve Bank of India Bill was introduced in the India Legislative Assembly in 1933 it failed to take any note of the recommendations of this Committee. Whose labours went therefore in vain. From the point of view of agricultural credit the Bill contained no improvement on the measure abandened by the Government of India in 1928, the only substantial modification agreed to by the Joint Select Committee the increase in the period of maturity of agricultural bills from 6 months to 9 months. At a very late stage on the proceedigns the Government of India appear to have felt that this was a very unsatisfactory position, and hence at the instance of the Finance Member an amendment was adopted caling upon the Reserve Bank of India to create a special Agricultural Credit Department. The function of this Department is twofold. The first is to maintain an expert staff to study all questions of agricultural credit and to be available for consultation by Government, by provincial co-operative banks, and other banking organizations interested in the finance of agriculture. The second function is to coordinate the operation of the Bank in connection with agricultural credit and its relations with provincial co-operative banks and any other banks or organizations engaged in the business of agricultural credit. The Bank, is also called upon to report, at the earliest possible date and in any case with in three years from its inauguration, to make a report to the Governor-General-in Counoil with proposals for legisuation if necessary, on the extension of the provisions of the Act relating to scheduled banks to persons and firms engaged in the business of banking in British India and on the improvement of the machi nery for dearing with agricultural finance and methods for effecting a closer connection betweon agricultural enterprise and the operations of the Bank.

MR. DARLIN'S REPORT.

It is now a year since the Bank took over the currency operations of Government nine months, since it commenced to function in its banking department after raising the prescribed share capital. But long before its inauguration, the Governmetn of India appointed Mr. M. L. Darling, I.C.S., to report on the lines on which the Agricultural Credit Department should be organized. It is nearly a year and a half since Mr. Darling toured round various provinies, visiting io-operative banks and meeting other persons interested in agricultural credit, and a full year has elapsed since Mr. Darling submitted his conclusions to Government. During the course of his investigations, Mr. Darling did not issue any questionnaire which could give some indication of the scope of his inquiry, nor did he formulate any proposals, on which he invited the opinions of co-operators and others interested in agricultural finance. The Report submitted by him has been forwarded to the Reserve Bank of India which has invited the opinions of provincial Government on the proposals. According to a statement made in the Legislative Assembly their opinions have still not been received. It is however a significant commentary on the functioning of the bureaucratic machine, in which must be included the Reserve Bank of India as well, that the parties most concerned, namely, co-operative banks and local association of indigenous bankers have no idea of the contents of the report and the proposals mate in it. It is difficult to appreciate the reasons for keeping as confidential a report which is to form the basis of a renovated system of rural credit in India under the aegis of the new central bank of the country. Unless agriculturists the legal indigenous banking, and co-operative banks know and study the proposals and are allowed an opportunity to offer their criticisms and suggestions it will be difficult for Reserve Bank of India to inaugurate any fruitful departures in the system of rural credit. A radical change is called for inasmuch as admittedly. The present machinery is extremely defective. And until it is improved. There can be no hope of the Reserve Bank functioning successfully in its aim of co-ordinating and regulating the currency and credit system of country as a whole. The only idication about the contents of Mr. Darling's report that we have is that he appears to have laid such emphasis on the need for education in thrift and in the proper use of credit that the Government of India have decided to utilize practically the entire amount of the grant of about Rs. 15 laks available to the co-operative movement from the Rural Improvemet Fund created by them last year for the sole purpose of developing and extending the existing facilities for the instruction of the members and office-bearers of co-operative societies in the principles and practice of co-operation. Apparently Mr. Darling has traced the majority of the defects of the agricultural co-operative credit movement to the lack of a knowledge of the fund lack of a knowledge of the fundamental basis of co-operation. No one will deny the importance of a thorough grounding in principles and a close acquaintance with business practice for a movement. which is intended to be democratically controlled and which is supposed to lead to the democratization of credit. Even then, no extension of educational facilities can by itself serve to bring about a solution of economic difficulties or constitutional defects and if the authorities of the Reserve Bank wish that the agricultural credit Department should confine its attention merely to the work of co-operative education and to the supervision of co-operative banks that department may very well not be started.

CO-OPERATORS' DEMAND

That at any rate is the view of the unofficial workers in the co-operative movement. The Indian Provincial Co-operative Bank's Association asserted very emphatically last year that the provisions in the Reserve Bank of India Act for constitution of the Agricultural Credit Department were very unsatisfactory. In its opinion this Department, if it was to be helpful in improving the credit machinery of the counting should not be merely an agency for advice and consultation, but that it should become the agency for actually providing agricultural finance to co-oprative banks on the lines adopted in various countries The Association has also drawn attention to the various recommendations of the India Central Banking Inquiry Committee in respect of the provision of credit facilities for agriculture that need to be introduced before the Reserve Bank can play any part in the financing of agriculture. The provision now made for the purchase sale or rediscount of bills drawn or issued for the purpose of financing seasonal or agricultural operations and for the grant of loans for similar operations as for the marketing of crops are not adequate. These need to be supplemented in various directions to enable the Reserve Bank to make loans and advances on the security of movable goods, wares and merchandise, besides warehouse warrants or warehouse receipts representing the same and permitting the grant of financial accommodation to provincial co-operative banks against their holdings in Government or other authorized securities. Another provision that is necessary is to empower the Bank to accept as security for its advances the bonds or debentures issued by co-operative banks the principal of and interest on which is guaranteed by Government. Lastly as the Indian Central Banking Committee recommended, some steps will have to be taken to associate indigenous bankers of approved status to have the privilege of enjoying direct discounting facilities with the Reserve Bank of India. It has to be recognized that the bulk of the finance required by the internal trade, the small industry and the agriculture of the country are supplied by these bankers. No system of credit, can hence be successful which fails to estab-

(Continued on Page 47.)

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Agricultural Credit And Reserve Bank

(Continued from Page 46.)

lish contact with the agency and by establishing such contact seeks to bring its operations more in harmony with the operations of the times and more or conformity with the needs of distributive justice. It may be that individual capitalist bankers will be weeded out in the modern system of banking organization. The fact is that while hitherto they have not been weeded their standard, of rectitude have deteriorated first because they are not subject to any social control and secondly, because they have been shut out from all the facilities available to banking institutions of the modern type, whether joint stock or co-operative. Unless the Reserve Bank of India directs its attention to the strengthening of the essential link in the chain it is certain to fail in its task of establishing sound monetary conditions in this country.

The next question that arises is whether these functions can be satisfactorily performed by the Reserve Bank itself or by a department for whose operations the Bank makes itself responsible financially. The Australian precedent favours the creation of a department which is part and parcel of the machinery of the Bank itself. But conditions in Australia, a small compact country with a more or less Homogeneous agricultural community are very different from those obtaining in India with its variety of agricultural and economic conditions and with a population helplessly dependent for its subsistence on the land. The economics of agriculture in the two countries demand differential treatment, especially in view of the staggering volume of indebtedness that thwarts the progress of agriculture in India. The Reserve Bank of India is by statute precluded, from taking within its purviews financial operations the security for which is the mortgage of land. That being the case, it is difficult to see what assistance the Bank can afford in the solution of the problem of problems in India. Land mortgage banks are no doubt, being established in several provinces to deal with the accumulated burden of the agriculturists' debts; but in order that this system may be developed and extended on sound lines and secure an automatic increase in the resources on the lowest terms possible it is essential that the central bank of the country should be associated with this branch of agricultural credit. In case, direct contact between the Reserve Bank and land mortgage credit is considered unsound on grounds of financial policy it will be desirable to interpose between the two a body like the agricultural Mortgage Corporation of England the bonds and debentures of which the Reserve Bank of India should deem it its duty both to invest in and to make advances against.

At present, no attempt is made in India to distinguish intermediate credit from lay term credit on the one hand or short term credit on the other, but it is no exaggeration to assert that the bulk of the credit dispersed annually in rural areas is of a type and for purposes such as are covered elsewhere by a system of intermediate credit. It is doubtful whether any facilities for this type of credit can be available from the Reserve Bank of India, though obviously arrangements for the grant of such credit are essential if an attempt is to be made to comprehend all the credit needs of agriculture. And if the Reserve Bank of India cannot perform this function, it strengthens the argument for a distinct body interposed between it and the local units interested in the work of agricultural finance. A third argument in favour of a separate agricultural credit corporation is the fact that, as its name indicates, the Reserve Bank is intended to be the final reservoir of credit to be drawn upon only on occasions of emergency and when other sources of credit have been exhausted. The demands of agricultural credit, however, are such and the need for cheapening the cost of credit by making available the resources of the State through the central banking institution are so paramount, that some machinery is needed through which credit can be made available throughout the year and not as an emergency measure. Then alone will it be possible to reduce the incidence of the burden of interest that agriculture has to bear at present and to place at the disposal of the agricultural industry and the rural community the resources of organized banking and of the state itself.

RAISE STANDS OF LIFE

In a country where the income from agriculture is barely 5 to 6 per cent. the value of lowering interest charges can scarcely be gain said. For if credit is made available at rates much in excess of 6 per cent. agriculturists are bound to add to their burden of debt from year to year with the consequence that in a few years' time they are compelled to part with their lands. But mere reduction in rates of interest and improvement in credit facilities cannot take us very far. Credit alone cannot convert an unprofitable industry into a profitable one. As the Bombay Provincial Banking Inquiry Committee put it, credit merely supplies the grease to the economic machine and it is essential that all possible measures should be therefore taken to ensure the efficient working of the entire mechanism. No improvement in the existing credit system is likely to be effective unless it is accompanied by measures for raising the standard of living and the economic condition of the mass of the population and for building up its economic strength. One of the potent factors which contributes to the extreme weakness of the Indian agriculturist as the Indian Central Banking Inquiry Committee observe, is the inadequacy of subsidiary occupations which supplement the slender income from agriculture. The crowding of the people on the land, the lack of alternative means of securing a living, the difficulty of finding an escape these are all problems by themselves the consideration of which may not be germane to a discussion of the question of agricultural credit. The subject is referred to here, however, to indicate that the problem of agricultural credit itself cannot be tackled successfully unless the question of cottage industries and secondary occupations is dealt with alongside; and hence even from the narrow stand point of the organization of agricultural credit. Mahatma Gandhi's campaign for the revival of village industries has not come a day too soon.

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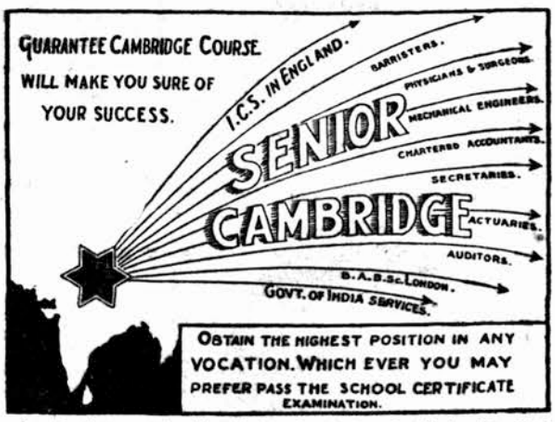

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Manager, Bombay Branch.

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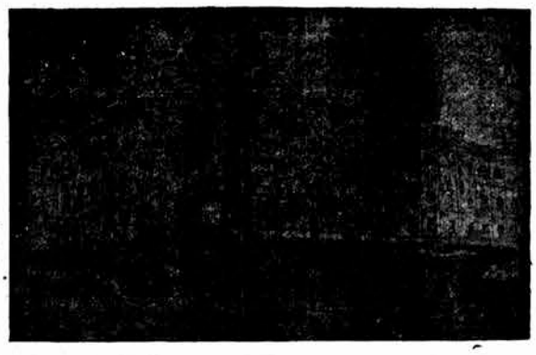

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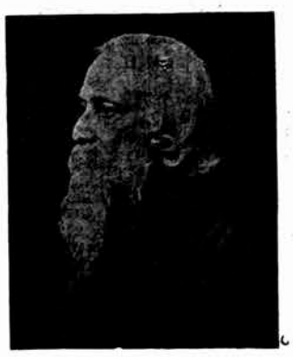
INSURANCE
Society Ltd.

"The Hindusthan Society had to pay for its temerity, as every child of promise has to do, by having to face all kinds of trials and tribulations in the first stage of its career, but the seed planted by its originators proved sound to the core, and succeeded in weathering every storm that beat on it in the course of its chequered career. Its progress though not unhampered, was steady, has matured into a sturdy growth of immense future promise.

On its behalf I extend to all our countrymen a cordial invitation to join its ranks, to avail of its services, to help it to render greater and greater service for the benefit of themselves and their fellow men."

(Sd.) RABINDRA NATH TAGORE



POET RABINDRA NATH TAGORE
Founder of the Society.

Silver Jubilee Good-Will Messages

SIR P. C. RAY, Kt., C.I.E., D.Sc., Ph.D., LL.D.

Among Indian Life Offices, the Hindusthan has come to occupy a position in the forefront and we have abundant reason to feel proud that a purely Bengal concern has become so conspicuously successful. The Hindusthan deserves the support of every person who has the welfare of India at heart, and I feel confident that the Society will continue to maintain its onward march towards glory and success.

DR. MOHAMED ALAM, Lahore.

The steady growth of business of the Society proved so successful that to-day there are offices and representatives of the Society not only in India, Burma, Ceylon but also in Iraq and British East Africa. I wish the institution all success and prosperity.

SJTA. SAROJINI NAIDU.

May I add a leaf and blossom to your boquet of congratulation on the Silver Jubilee of your Hindusthan Co-operative Insurance Society? I hope that when you celebrate the Golden Jubilee of the "Hindusthan" it will be one of the central economic assets of a free India and may you continue to be one of the guiding factors of its growth and prosperity till the dawn of that auspicious day.

PANDIT MADAN MOHAN MALVIYA, Allahabad.

I am very pleased to hear of the success which the Hindusthan Co-operative Insurance Society has achieved during the first twenty-five years of its Silver Jubilee and wish it greater success in the future.

ASSETS ETC., AS AT 30-4-1935.		
Policies in force exceed	Rs.	10,63,00,000
Life Fund exceeds	,,	1,74,00,000
Total Assets exceeds	,,	1,98,00,000
Surplus at last valuation exceeds	,,	18,97,000

NEW BUSINESS

1929-30	Rs.	1,12,00,000
1930-31	Rs.	1,15,80,000
1931-32	Rs.	1,42,39,000
1932-33	Rs.	2,01,00,000
1933-34 over	Rs.	2,50,00,000
1934-35 ,,	Rs.	2,52,00,000

N. R. SARKER,
General Manager.

LIFE OFFICE

CHILDREN'S OWN CORNER

CONDUCTED BY

THE ALL INDIA CHILDREN'S ASSOCIATION

INCORPORATING BALKAN-JI-BARI

[MOTTO: EDUCATION & ENTERTAINMENT]

My dear Sisters & Brothers,

As you read this, the Indian National Congress would be holding its 49th Sessions at Lucknow under the presidentship of Pandit Jawaharlal Nehru. Let us hope our elders, in whose charge the reins of our Country are at present, will decide upon such methods and ways of working as might bring our freedom nearer. We have suffered the pangs of slavery a great deal too much already!

Another great occasion which passed off successfully there at Lucknow was the opening of the Village Industries Exhibition by Mahatma Gandhi. In his speech this our great leader emphasised that there you were not going to visit a Cinema Show, but to see things that our own countrymen in the villages can prepare.

And these things are really worth seeing and worth being utilized. That is how our industries can grow. And that is how our poor pretheren in the villages could be saved from starvation. At present these things might look a little rough and not as nice as the foreign ones: All the same, you must remember, you are helping your own kith and kin by going in for those things that are perpared in our country. With the patronage of the people, and as their utility grows, the things are bound to get better and better day by day.

With this aim in view, we are also trying to give in these columns sometimes and regularly in the pages of our journal, "Pushpa"—The Children's Own Paper, certain instructions for you to make things with your own hands. By a little practice, you will be able to prepare very nice things, as even you will realize step by step. And sure enough, when you prepare a thing by yourself and use it, you feel a great pleasure, you feel very happy—Just try onse if you have not done so before and see...

A VERY QUEER STORY.

A friend sends me an account of a truly remarkable occurrence that came under his observation, illustrating the absence of judgment which may exist in a child's mind along with a spirit of energy and adventurousness.

I was passing down a suburban road (he writes) when I heard a childish voice say, "Will you please lift me down?" Looking up, I saw, beyond a small front garden, a little girl of seven or eight years old seated precariously on the drainage spouting which edged a very steep slope of roof over a front door. Above the roof was an open window.

With both hands the child was grasping the spouting on which she scarcely sat, and her legs were dangling down into space ten feet from the ground. I stand six feet, but I could not reach her feet by fully eighteen inches. How had this child got to this place? There could only be one way by which she could have reached this position. She must have come out of the bedroom window, slid down the roof, and lodged on its edge not a moment too soon.

"Did you get out of that window?" I asked. "Yes," she said. "I want to go home; and I am feeling so bad.'

Stepping back I trod on something and, looking down, saw under my feet two crutches, which I had not noticed as I approached the child with my eyes on her. Then I also saw that she had one leg encased in plaster-of-Paris.

The house was a home for convalescent children, and it was clear that the child was secretly trying to escape. She had opened the window of her bedroom, slid her crutcres down the steep roof beneath it, and then followed down herself. How she had done this with her encased leg was a marvel. I could not reach her, and every moment I expected she would fall. a

So I rushed to the door and rang the bell, and then went back to catch her if need be. "Don't ring the bell," she said: "I want to go home." Out came the nurses, too astounded for words, and presently household steps were brought and the child was safely reached.

Certainly no blame was deserved by the child's guardians in the house. She had planned this escape quietly and had had resolution and ingenuity enough to carry it through in spite of a broken ankle, without having judgment enough to understand that she could not possibly reach the groond from the roof-edge.

Looks a very queer story: it does! Since it is true, however, we can see from it how the poor child with all sorts of comforts at her disposal was yet home-sick. Indeed, though helpless, she wanted to run away to her own place: such is the great yearning of Home, Sweet Home!

RICHES

Garner all your memories,
Sift the chaff and store the grain,
Weary years may bud and fall
Ere your fields are gold again.
Pleasure's famine cannot harm
One who walks foresighted ways,
With a quiet granary,
Full of happy yesterday.

—Sent by Sis. Kamla.

* * * *

A FALSE TIGER.

Once an ass found the skin of a tiger. He thought that it would be a good joke if he would put it on, and go, and frighten all the sheep and lambs in the fields. So he put it on over him and went to the fields of the sheep and lambs where they were grazing.

The poor animals were so much afraid of him that they at once ran to their masters' houses. Being successful in frightening the sheep and lambs, he went to the fields of cows and horses. They also ran away thinking that a tiger had come to eat them.

But suddenly he saw his master coming towards him. He ran up to him thinking that, he would frighten him also. But his master saw the long ears coming out from the tiger's skin and knew him to be his own ass. Having lifted the skin, re beat him so severely that the poor creature could not walk.

Then tht master rebuked him and said: "It will teach you, that although you dressed yourself in a fierce tiger's skin, you are nothing more than a stupid ass."

Having heard that, the Ass was very much ashamed, vaxed, and humble.

—Sent by Bro. H. Sorabjee.

* * * *

ADVENTURE STORIES.

My father went out on a work one night and left my brother and in the house alone. My uncle was supposed to be coming to stay with us, and after I had been asleep some time I awoke and heard someone come up the stairs.

I naturally thought it was uncle, so I lay back on the pillow and closed my eyes.

The next morning I heard that a burglar had entered the house and had stolen money and jewellery from father's room while she was out.

I then realised that I had heard the burglar, for uncle did not come that night.

It gives me the shivers to think how close I had been to the thief.

—Sent by Bro. Venkat.

* * * *

CAUGHT IN THE LOCK.

My most thrilling adventure was one day when I was coming home from the Brownies' meeting with my chum.

Our Happy Greetings to all who meet us through this Corner (Khar Children's Association).

Our way led past the lock, and as we saw the lock gates open, we thought we would do a good turn by closing them. But as we began to wind the handles we heard a cry from below, and looking down we saw that we had shut the gates on a small rowing-boat which was just passing through.

We at once ran down the steps to help free the boat, but I got my arm jammed between the boat and the lock post.

Luckily two men came to my assistance, and pulled me out with a badly bruised arm and all for trying to be useful.

—Sent by Sis. Lily.

* * * *

A NOVEL TOY

You will require a thin cardboard tube, a length of wire, a small ping-pong ball and a length of strong thread for this toy.

This is the way to make the toy. Make a spiral shape with the piece of wire, leaving a short piece of wire at the narrow end. Attach this to one end of the tube.

Tie one end of the thread at the join between the wire spiral and the tube and glue the other end of the thread to the ping-pong ball.

Blow through the lower end of the tube and see how many times you can catch the ball in the wire and blow it out again without missing.

—Sent by Bro. Gopal.

* * * *

DROPPING THE PICE.

Here is a good little trick to show your friends. I am sure it will puzzle them. You will want two pice and a cushion.

Hold the two coins together by the edge, with the thumb and first finger. Then show your friends the bottom coin. We will say that it is "tails." Ask your friends which side will be uppermost when you drop it on to the cushion. They are sure to say "heads," but they will have a surprise.

When you let the bottom pice drop, to the amazement of everyone, the side which was at the bottom is on top.

Show this little trick to Mummy and Daddy one day. They will think it such a good one.

—Sent by Bro. Afzal.

* * * *

A BALANCING TRICK.

Here is a baffling trick. Give your friend a pencil and ask him if he can balance it on the tip of his finger. Allow him several minutes to do this trick; you will find it very amusing watching his funny antics.

Then show him how to balance the pencil. Open a penknife a little 'more' than half-way, and fix the point of the blade into the pencil. Fix the tip of the knife about two inches from the tip of the pencil, and the pencil will then balance on your finger tip quite easily.

—Sent by Bro. Francis.

* * * *

LAUGH AT HIM!

First place an anna in the

(Continued on Page 52)

An Untouchable child, in all its child-like buoyancy, happens to fall on the water-pot of a Brahmin. The latter, wild and furious at this strikes the child with a stone on the head.

(Contd. at the foot of next col.)

What is it they are keenly looking at? Perhaps..... But, who knows?

The wounded child runs to her mother with the bleeding head. The Brahmin cannot punish him otherwise, as touching him would be losing the Brahmin in him. The poor helpless mother tries to console the child with her uncared for tears.

TOURING INDIA ON BULLOCK-CART

Along The East Coast: Through Eighty-Two Miles Of Jungle: Poverty-Stricken Villages Of Orissa

(By Cyril A. Roseborough)

(Mr. Cyril A. Roseborough, who, with Mrs. Roseborough, toured, through the principal towns of India on a bullock cart, covering a distance of 4,790 miles during a period of nearly two years since their start from Hubli on 18th April, 1934, and who is now in Bombay, continues on this page the narrative of the party's adventurous tour. In the previous three instalments of this narrative which appeared in our issues of the 22nd and 29th March and 5th April, Mr. Roseborough described the journey from Hubli to Madras via Mysore State, and from Madras to Masulipatam on the East Coast).

PART II—MADRAS TO CALCUTTA

Leaving Masulipatam on Tuesday 25th September, 1934, we arrived at Gudivada 25 miles away at midnight, from which town we left at 3-30 p.m. on Wednesday afternoon for Ellore. That night we stopped at a village and while cooking our dinner there was a sudden downpour. Our dinner was only half cooked, so rain or no rain I stood by, and with great difficulty managed to finish cooking on the wood-fire. The ground was soft clay soil and the water was ankle-deep on the road; Oh, what a mess! Quash! Plash! and like a proud cook I handed Florrie her dinner. She was safe and snuggly seated in the cart, her eyes sparkling with amusement at the bold effort I had made to cook dinner. Smilingly she said, "You're mad". Mad or not I was hungry and I wasn't going to let rain prevent me from having my dinner.

We Cross The Godavari

At Ellore I did quite moderate business with the Municipality and District Board. From there our next big town was Rajahmundry and after a four days' journey, we arrived at Walpalli, on the banks of the great river Godavari. Embarking on the "S.S. Dorothy," we crossed this mighty river with "Buster" and Y42 on board and arrived at the Travellers' Bungalow at Rajahmundry at 6-0 p.m.

It was here for the first time in the 1,082 miles that we had already traversed that I was called upon to use my motor engineering knowledge. The Excise Superintendent of East Godavari happened to be there and as with everybody else, curiosity prompted conversation. On learning that I was a motor engineer he requested me to attend to his F.I.A.T. car carburettor, as the petrol consumption was very heavy. In a few minutes I had adjusted the carburettor and received a reward of Rs. 5|- The owner later that day told me that he found the car running much better and the consumption less. It happened to be my birthday and the Rs. 5|- was a very welcome gift. From Rajahmundry, we proceeded to Coconada, where I suffered a loss of Rs. 25|- dancing attendance on the Raja of Ramchandrapuram, President of the District Board, who had gone for a holiday and though I waited five days he showed no signs of returning. I was far more disappointed at loosing the District Board order than the Rs. 25|-, as it was a break in the chain of Districts.

Unable to hold out longer for lack of finance, we left for Tuni, sixty miles away with our finances down to Rs. 2|-. Undaunted, we moved on, until we arrived at Katapudi, where we saw the sign post marked Calcutta 624 miles and our purse showed eight annas.

The Roseboroughs with "Bus ter" visit a school at Vizagapatam.

He Who Laughs Last....

Stopping at this wayside village wasn't going to do us any good—we just had to "keep moving". About six miles from Tuni the road passes through a forest and the country is hilly. We were jogging on when a motor bus with passengers drove past us and there was a roar of laughter. The old saying "He who laughs last" is very true, for two miles further on there is a rather steep incline and—lo and behold! There was the same motor bus, blowing steam from the radiator, which would have made a locomotive jealous to see, and the passengers sitting on the roadside waiting for the engine to cool and the attendant; who had gone to fetch water. "Buster" gallantly pulled on, up and up, the hillside, nearer and nearer this steam spout, cocking his ears about, as if he was expecting to hear a sudden "Bang" and smilingly passed by. No roar of laughter greeted us this time, but very sheepish looks. We had gone a mile further, before we were again overtaken by this bus, which, save for the noise of the engine, passed by in silence. From Tuni we moved on to Nakapalli, where we met a Circus, which we joined for five days, after which we made our way through Yellamanchilli, Annakapalli on to Vizagapatam.

Happy Time With School Boys

Vizagapatam harbour, still under construction, lay before us, and the town beyond. The road had been cut and a ferry-boat plied, where the road used to be. Four annas were our bank balance—what would the ferry cost, we asked ourselves. Meekly we enquired of the clerk. "For the bull and cart and you both you will have to pay four annas. No reduction, single or double bullock cart same fee," was the reply. Once on dry land again, our road led us to near the lighthouse. We stopped opposite the Municipal Office. Not too bad, I thought, and stepped in to see the chairman. I was greeted with the news and the chairman was no longer in power. Very well, we will go to the next place, oh! a school. In I went to see the principal of this Roman Catholic school. "Good-morning, Father," I said in my best manner. "You're the third man that has come to me to-day. Get out," he snapped back. For a moment I was taken aback. "I beg your pardon, Father, I have not come for charity. I have come on business," I replied. It was the Father, who was bewildered this time, and briefly I explained my mission. My shabby attire had mislead this Rev. Father, who, on hearing me, and seeing the orders I had obtained, also the "Madras Mail" publication, showed his true generous character. "Where are you stopping at present"? he asked. "A few yards away, Father, outside the Municipal Office," I replied. He thought for a moment, then "you will please come and see me after one hour, I have classes on at present." During that hour I was fortunate enough to make Rs. 2|- and when I returned, Father asked me to bring my wife and cart into the school compound, and he housed us in the rooms, once occupied by the Bishop.

"Please do not worry for food as long as you are here, I will supply you. After the boys have finised their meals you may go to the dining room and have yours," said Father. Our six days' stay at this school will always be a happy memory with us, reminding us of the kindness of the priests and the boys. "Buster" enjoyed the nicknacks of bread and plantains and sweets given him, and we had many an enjoyable evening's conversation with the boys. The night before leaving I showed the boys one or two little magic tricks and the rope escape. This caused them great amusement. The principal of this school showed his further generosity by ordering ten boxes from me. Our photos were taken and the boys were determined to be in the picture.

Police Inspector Presents His Compliments

The road from Vizagapatam led us to Waltair and from there through Bimlipatam to Vizianagram. Between Vizianagram and Chicacole, at a wayside police station a constable boldly stepped out and ordered me to stop, saying the Sub-Inspector wanted to see me. I questioned the "Sub" as to what was wanted of me. "I never sent for you," he replied and refused to give me the constable's

(Continued on page 61)

CHILDREN'S OWN CORNER

(Continued from Page 50)

middle of the floor. Then tell your friend to hold his 'left' foot with his right hand, and hop round the coin three times, after which he must try and pick up the anna without letting go of his foot.

He will probably manage it, if he does not laugh and lose his balance. Just you try it first!

—Sent by Bro. Girdhari.

* * * *

WHAT'S IN A NAME?

The shortest village name in Britain is Oa, in Islay.

There are a great many, however, which run neck-and-neck for second place, including Ayr, in Scotland; Vea in Cornwall; Kys, in Durham; Cop, in Lancashire; Wix, in Essex; and Quy, in Cambridgeshire.

These are all queer names, but surely Hoo takes the bun. There is a village of that name in Kent and another in Sussex.

The picturesque village of Lullinton, near Burton-on Trent, has a church clock which has neither hands not dial. Rudely fashioned between oak beams, it is worked by two heavy stones attached to ropes which run over pulleys in the belfry thirty feet above.

The clock has kept good time for nearly four hundred years, striking the hours only.

—Sent by Bro. Eric.

"A CEYLON SMILER."
(Photo by C. B. Casinader).

* * * *

RIDDLES

1. When is a fire angry?
2. Why is it that when you are looking for something you always find it in the last place you looked?
3. What part of a fish do you use when weighing something?
4. In what way are a feeble person and a long nail driven in a thick oak board alike?
5. Why does a miser never have a good memory?
6. What is the difference between a boy at the head of the class and shoe polish?
7. What fish could you fight with?
8. What is smaller than an insect's mouth?
9. In what way are coachmen and clouds alike?
10. Take away one of my letters and I am unchanged. Take away two of my letters and I am still the same. What am I?
11. What is the difference between the cutting of finger-nails and the cutting of toe-nails?

(ANSWERS)

1. When it is put out. 2. Because when you find it, you stop looking. 3. Scales. 4. Both are in-firm. 5. Because he is always for-getting 6. One shines at the head, and the other at the foot. 7. Swordfish. 8. What goes into it. 9. Both hold reins (rains). 10. A Postman. 11. You have to use both hands to cut finger-nails, but only one hand to cut toe-nails.

—Set by Sis. Premlata.

"NOW SMILE PLEASE."
(Photo by Z. M. Kadri).

EVERYONE AT HIS GAME.

* * * *

TO MAKE YOU LAUGH!

The meek little man plucked up courage at last and spoke to the big stout fellow sitting in front of him who was laughing heartily.

"W-w-would you mind moving along a few inches, sir?" he said nervously. "I can't see what's happening on the stage."

"Well, I guess you are going to be unlucky because I'm packed in here like a sardine," replied the stout fellow. "But never mind, little man," he added with a grin, "you laugh when I laugh and you will be all right!"

* * * *

Good!

"H'm! There's not much wrong with Johnny", said the doctor after a brief examination. "I'll send him round some pills and call again to-morrow."

The next evening he called as promised.

"And how is my little patient now?" asked the doctor. "Did those pills do him any good?"

"Oh, yes, thank you, doctor!" exclaimed Johnny's mother. "He's been sitting up in bed as happy as anything all day, playing marbles with them!"

Helpful!

"Can I help you, madam?" asked the shop-walker in the large stores, as a lady customer entered.

"Well, I was thinking of buying a new hat" said the customer.

"Yes, madam", cried the shop-walker briskly. "Do you know what size you take?"

"No, but I take size six in shoes!" replied the lady helpfully.

Mama Laid.

"Now can any little boy give me a sentence which contains the word 'marmalade'?" asked the school inspector who was examining the class.

"Please, sir, I can", cried little Willie.

"Splendid!" beamed the inspector. "What is your sentence?"

"'The little chick led his chums into the hen-house and clucked: Look at all the eggs marmalade'," cried Willie brightly.

—Sent by Bro. Jacob.

A JOLLY COMPETITION.

Poor Fido is not properly finished, is he? So get out your pens or pencils and finish him off. When you have done that to your best ability, add your name, age, and address and send him to Dada—"Gulistan," Khan, Bombay. Be sure that your pictures arrive not later than the last post on Sunday, April 26th. All Boys and Girls upto Matric can take part in this competition: Only those who are enrolled in the Children's Association must mention their Certificate Number, and the others should enclose a one-anna stamp as entry fee. Children of the same household, class or neighbourhood may send their entries all together in one cover, but on separate sheets. Individual entries may be sent pasted on post cards. Prizes will be awarded as usual.

* * * *

THE TEA-PARTY CHILD
(By Laura Gray)

Four-year-old Charlie watched the ladies sipping tea in his mother's pretty living-room. How they talked! Charlie walked about among them, but they seemed not even to see him. He brought in his new red and green engine—held it shyly. They'd be sure to notice such a beauty! But, no, they just talked, on and on.

He pushed the engine over the carpet right in the midst of their silk-clad legs. They couldn't help but see it, yet they said nothing. Even Mother did not show her usual interest.

He continued to run the toy over the carpet, making a chugging noise in his throat.

"Charlie, take that thing away!" said Mother.

The ladies chatted on. The room grew hot; time seemed endless. He stood up. Then suddenly, he jerked the dainty lace tea cloth from the low table. Away went cups, teapot, cakes and cream, over the pretty carpet!

At last he had secured attention! Horrified looks were upon every face. And Mother! He'd never seen her so angry before.

She carried him into the kitchen by the back of his sweater, and then she pushed him into the pantry and fastened the door. Here between sobs he heard her

(Continued on Page 53)

Children's Own Corner

(Continued from Page 52)

cleaning up—making repeated journeys to and from the kitchen. He was miserable, and his mother was mortified, and neither of them knew that his sudden naughtiness had been a desperate attempt to attract attention.

If the little child must be present at Mother's tea parties, and this is often the case, he should in some small way, be included in the proceedings.

One mother whose son is admired for his good manners and genial temper lets the little chap help. She talks to him about the guests before they come and explains how to make them welcome. He helps to arrange the cakes his mother has made, on pretty plates.

When the hour comes, it is his duty to open the door as the visitors arrive. He waits alert, expectant, to greet, to be greeted, to be included in the "doings", and he is included. Surely, it is ungracious to ignore anyone, especially a small child. At tea the little fellow passes the cakes, clumsily perhaps, but with glowing pleasure!

Such affairs are educational, making the child at home among people, banishing self-consciousness, teaching correct manners.

But the child must not become too prominent, "steal the show." When there is nothing left for him to do, tactful Mother may produce a new toy—scissors and cutouts, paste pot and scrapbook, or better still, if conditions will permit, garden tools that will take him out-of-doors.

Here is another solution—from one mother to another. Invite a second child so that yours may have his own special guest. Let your child plan, very simply, for his guest's enjoyment. They may play on the porch or in a near-by room.

Much of children's so-called "naughtiness" is prompted by the desire for attention. It is an effort to be entertaining, or so troublesome that folks simply must take notice. Now if a little respect and praise be given to a child for his efforts to please, this craving is satisfied, and right attitudes are encouraged.

* * * *

WHOLESOME SWEETNESS
By Hilda Richmond

A young matron overheard a group discussing a new neighbour of hers—a mother of four little children. She was spoken of as a successful wife and mother, and one of the group said that her home was "pervaded by an atmosphere of wholesome sweetness." Just what that meant the listener determined to find out, for she herself had two little ones, and she hoped that she might learn something worthwhile.

Imagine her consternation when she discovered, or thought she discovered, that her neighbour was firm and unyielding along certain lines and not at all her idea of a sweet and loving parent. This mother, she found, required definite things of her children and held them rigidly to their tiny tasks. Sometimes these tasks were not easy. The onlooker had always been very tender with her own babies, helping them when there was something hard for them to do, sometimes even doing it for them, fearing they might get too tired or learn to dislike work.

A little further observation, however, showed that this neighbour's children loved doing difficult things and coveted the praise that came from Mother when they did them well. They might want to do something else instead of putting their play shelves in order, but the mother's look of approval and her words of praise repaid them for sticking to the task. In fact, she heard them refuse the aid of a doting aunt who wanted to lend a hand, one of them saying, "We like to do it all ourselves."

"And now I know what 'wholesome sweetness' is," said the onlooker. "It is exactly the opposite of that 'sickly sweetness' that results in coddling and pampering."

"I'm glad you've found that out, Helen," said her husband. "You used to wait on the youngsters much more than I thought you should, and you seemed to feel like a criminal when you had to discipline them in the slightest way. Now you are sweeter than ever with them, but you are sensible and firm and strong. The children behave better and are happier."

"Look!" said the delighted young mother with a finger on her lips pointing to the busy little workers in the sunny alcove that served for a play-room.

"There!" At last said the son and heir, with legs spread wide apart, viewing a box of paper scraps he hao collected from the play rug. "That was an awful hard job but I did it all myself."

"Mine all myself," echoed his chubby sister.

"Mother will be glad," said the boy.

"I wonder what I was thinking of when I was always encouraging the children to want me to do things for them, instead of teaching them to want to do things for themselves," mused the wife and mother. "Children need to be able to face hard things and now is the time for them to learn how. And they enjoy learning. Yes, at last I know what 'wholesome sweetness' in the home means."

* * * *

Record-Breaking Toes

The Jacana, a bird fairly common in tropical countries, has curious toes. They are very long, and enable the bird to walk on the floating leaves of water lilies.

There are about ten species of this bird, and they are very much like coots, except that they have long legs like the stork.

* * * *

PRIZE WINNERS

In the shading competition, first prizes of Rupee one each have been, awarded to Sis. Sundari Patankar, (Poona), and Bro. Gunvant Desai, (Dadar). Consolation prizes also will be sent to Sister Shantha Iyengar, (Matunga), Rebecca Solomon, (Secunderabad), Mohika Mukerji, (Luxmipuri) and Delphin Timothy, (Calicut), and Brothers Lam Manghrani, (Tando Md. Khan), H. V. Lakhani, (Bhavnagar), Joseph Perreira, (Bombay), and Mahomed Ali Shah, (Madras).

Prizes will be despatched to the winners within a week, and all are requested to kindly acknowledge receipt and oblige. The other contestants need not feel sorry for not having got a prize: They must try and try again, and are sure to get something some day sure!

* * * *

THE CHILDREN'S ACTIVITIES

The Khar Balkan-ji-Bari meetings are held regularly every Sunday at the Laxmi Nagar Pavilion Hall, 10th Road. To-day the children will be going to the Pali Hills for a short Pic-nic. Arrangements are being made to organise an excursion on next Sunday, the 19th April. Details as usual will be announced in the local dailies.

The Balkan-ji-Bari Branch at Hyderabad (Sind) have definitely decided to hold the Children's Gathering in November next. So let those children who would like to go there for this purpose, begin to get ready right now.

I know many of my sisters and brothers are displeased with me on account of my not publishing here the names of those who have been enrolled in the Children's Association. I have also not been able to reply to various letters owing to pressure of work. But I shall not fail to include these two features from next week.

Do any of my sisters and brothers want Pen-Friends in America or England, then write to me at once, and I shall be glad to forward one of their letters to you. And if you have not yet seen "Pushpa"—The Children's Own Paper: "Well, it is worthwhile asking for its specimen copy by sending us two annas stamps only.

Children up to 12 years old can join as Members in the All-India Children's Association. Boys and girls between 12 and 16 years can get themselves enrolled as Companions. Elders willing to be helpful to the Association also can join.

Please send for fuller particulars and the enrolment form, mentioning your age and full address, and enclosing nine pies stamps only to cover the postage.

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HITLERISM AND THE JEWS

Frenzied Persecution And Its Consequences

(By R. S. PANDIT, Bar-at-Law).

The recent speech of Hitler in which he is reported to have expressed his contempt for the people of India and implied that they were suitable for white domination and colonial exploitation has aroused indignant protests in this country. It may, therefore, be of interest to get a close up of Hitlerism, the Nazi idea of race superiority and of the plight of a very small minority in Germany which, being unable to defend itself, is helpless under the persecution of the National Socialist Party.

The Jews number five hundred thousand in a population of sixty millions in Germany. An outcast in the land of his birth, the German Jew lives in a veritable Ghetto. He has been dismissed from the service of the State. If he was a member of the liberal profession, his privileges have been taken away and his practice ruined. The Jewish artisan has been thrown out of the guild. If he is a worker of hand or brain he is denied admission to the labour Front. If he is a student he is denied admission altogether. Jewish agricultural schools have been closed and attempts to turn to agriculture are not permitted. The ancient calling permitted to the Jew even during the worst periods of Christian persecution was trade and this, too, is now no longer fully open to the German Jew. Germans of pure blood are expected not to traffic with the Jews. Administrative regulations define the extent to which Jews are to be permitted to engage in economic activities. And a recent decree forbidding the renewal of the licenses of Jewish travelling salesmen has deprived about 30,000 additional Jews of their livilihood. Hitler's latest announcement on the subject is that, should this administrative process fail to bring 'satisfactory" results the "Jewish question" will be entirely turned over to the Nazi Party. It is not difficult to surmise what this will mean.

HOPES BELIED.

If we review the development of the Nazi movement we find that its leaders from the beginning have laid stress on anti-Semitism as an essential element of their policy. The programme of the National Socialist Party adopted in February 20, 1920 laid down the following principle. None but a member of the nation (Volksgenosse) can be a citizen of the state (Staatesburger). None but those of German blood, whatever their creed, can be members of the nation. Therefore no Jew can be a member of the Nation.

The German Jews did not take this threat seriously. They believed in the German Constitution and German Justice and it was difficult for them to conceive that the successive measures which, since the middle of the nineteenth century, had abolished the Ghetto and established their equality as German citizens would ever be annulled. The Jews had lived for long generations in Germany and the majority were completely assimilated. Such was their deep-seated belief in German Justice that during the massacres of the Kishinev pogrom a Russian Jew attempted to telephone to Kaiser Wilhelm II because he felt he would certainly secure help from him.

On January 30, 1933 the Nazis became the rulers of Germany. At first they announced that they had no intention of making a general onslaught on the rights of the Jews. After the Reichstag fire in February 1933, Goering announced: "If the Jews behave, are loyal and mind their own affairs, they have nothing to fear. But we do not want them at the helm of the nation, and will not tolerate them there."

The official assurances of the first months of the Nazi regime were soon belied by their acts illegally depriving the Jews of their public offices. Jewish professors and teachers, Jewish judges and lawyers were removed from their posts with more or less violence and the practice of Jewish doctors and dentists was interfered with and ruined. The so-called "co-ordinating" of organizations which was an expulsion drive from all groups—from professional guilds to even the smallest chess or swimming club —was inaugurated against Jews and Marxists. And Jewish merchants were victimized.

PERSECUTION.

In April 1933 the first 'laws" against the Jews were issued. These were in reality Government decrees similar to the Ordinances which are familiar to us in India under British rule. The German "Ordinances," however, had retrospective effect and thus they legalized the already accomplished illegal acts against the Jews. In the same month was passed the law for the restoration of professional Civil Service which enforced the expulsion of the Jews from the Civil Service and the "Aryan Paragraph" was soon extended to all branches of public life regardless of the achievements of the Jews as public servants, scientists, jurists, teachers, or doctors. A Reich Chamber of Culture (Reichskulturkammer) "co-ordinated" even cultural activities.

Under such conditions about a hundred thousand Jews fled from Germany but about five hundred thousand remained in the hope that official sanction for such persecution would eventually be withdrawn. These hopes have proved groundless.

In July 1935 owing to the increasingly desperate economic plight of the Nazi regime a fiercer anti-Semitic campaign was launched. The Jew was made the scapegoat in order to direct the attention of the masses. In July last year the Nazis staged pogroms. Streicher demanded the sterilization of all Jews. Five hundred doctors 'as doctors of German descent" demanded a law providing that Aryan women who have sexual relations with Jews should be deprived of their citizenship, interned in a labour camp, and sterilized. The anti-Jewish agitation expressed itself in characteristic ways. A sign on a wayside restaurant read "we drink Jewish blood like beer!" On a Bavarian road a right angle curve especially dangerous to motorists was thus indicated—"Warning! very dangerous curve. Jews may go 120 kilometers an hour."

The Nazis amused themselves by violating temples and cemetaries and transforming Synogogues into Nazi clubs. In August the Judenkenner of Berlin which surpasses even Steicher's Sturmer in its anti-Semitic venom announced "In reality one cannot speak of a Jewish religion at all; for, according to the German conception, the doctrine found in the Jewish Books of the Law is not religion. Our programme requires that Jewish doctrine be forbidden, the Synogogues destroyed; the propagation of the Jewish law must be punished by death." Advocacy of anti religious measures could hardly go further!

HITLER'S MANIFESTO.

Hitler's manifesto following the victory of the Nazi diehards at Nuremburg in the autumn of 1935 proclaimed that the National Socialist State regarded as its sworn foes 'Jewish Marxism and parliamentary democracy which is related to it" and "certain stupid and reactionary elements of the bourgeoisie." The outcome of this manifesto were the laws of September 1935 which may be summarized as follows:—

Annulment of citizenship. By the first law even the Jews whose families had lived for centuries in Germany have been deprived of their citizenship. Only those of German or "racially related" blood who have proved themselves loyal to the Reich and the people can be citizens The Jews have been relegated to a special subordinate status as "belonging to the State" (Staatsangehorige) and as such they have no political rights whatever.

Freedom of movement. This is now denied to the Jews. Throughout Germany signs such as 'dogs and Jews not admitted" are put up and the "No Admission" signs extend to museums, theatres, bath houses, etc. in cities and villages. Goering's paper the "Essener Nationalzeitung" announces gloatingly the names of city, district or locality as being "now free from Jews."

Ownership of property. In many parts of Germany the Jews are debarred from owning or even renting immoveable property. They have been compelled by boycott or threat of force to sell 'voluntarily" business holdings of all kinds which means disposing off their property to Aryans for a song. Fleeing from provincial towns where life had become intolerable to larger cities the Jews have been denied the right of changing their residence!

Jews and the Flag. By the second law the Swastika has been made the national emblem. Goering has described it as "the anti-Jewish symbol of the world"! Jews are forbidden to display this flag. They may, if they like, display the white and blue of Zionism.

German Law and Honour. The third law declares "the purity of German blood is the condition of the permanency of the German people". It, therefore, provides as follows:—(1) Marriage between Jews and those of German or racially related blood is forbidden under penalty of imprisonment with hard labour. Marriages in violation of this provision, if concluded abroad, are treated as circumventing the law and are equally void. (2) Extra-marital relations between these persons are forbidden under penalty of imprisonment in a penitentiary or with hard labour. (3) Jews are forbidden to employ female German servants less than forty-five years of age under penalty of imprisonment for one year, or fine or both.

Segregation. The September laws also enforce seperate schools for Jewish children.

One privilege remains to the unhappy German Jew that of serving in the Nazi army and one day, perhaps, dying for the glory of the Third Reich.

REACTION.

Meanwhile the German people are now awakening from the Hitler hypnosis. There is now no longer any display of enthusiasm for the Nazis. Events have proved the falsity of the cry that the ills of the Vaterland flow from the Jewish question. In many quarters a furtive sympathy exists for the suffering Jews. Financial chaos is confronting the Nazi rulers while they are busy with "racial purification" and inexorable economic forces, in alliance with the anti-Nazi Front from Catholic to Communist, are driving towards a solution which will eventually settle the fate not only of the German Jews but of the entire German people.

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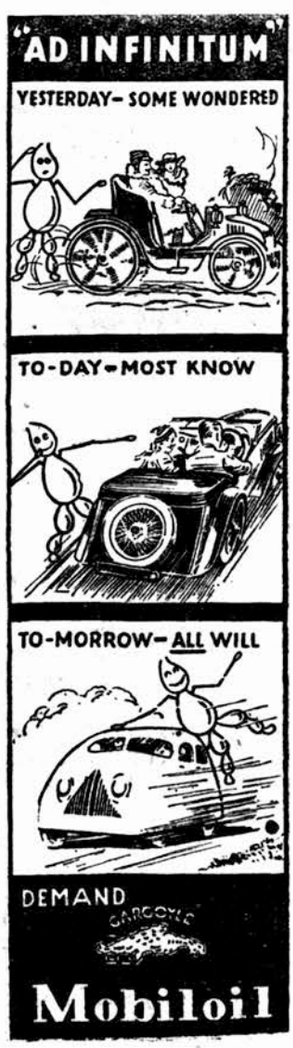

MALABAR KALARIES

Ancient System Of Physical Education In Kerala

(By Mr. T. K. GOPALA PANIKKAR, B.A.).

Malabar Kalaries or gymnasia were recognised institutions maintained for the training of youths in Malabar in the arts of chivalry and fight. They are being gradually supplanted by institutions using modern methods and instruments of fighting. They are a valued relic of the old chivalrous times, and in our days nothing but the form remains to bear witness to the achievements of the past. Inside these gymnasia, disciplinary training in the various tactics of fighting was systematically given to youthful aspirants for the honour and that at a very small cost. They were very useful and even indispensable institutions in those troublous times. At stated seasons in the year the training master, himself an expert in the art, would go about the country to pick up youths and arrange with their guardians to send them for receiving instruction in these Kalaries, he himself being in direct supervision over them and bestowing the most scrupulous care and personal attention on their work of training.

A Course Of Massage

The preliminary portion of this training consists in, at first, smearing the student's body with a particular variety of medicated oil. The student during the process is made to lie flat on a mat spread on the ground and that in different postures—as for instance, on his back, on his chest, with his hands and arms outstretched—as the process of shampooing is going on. This is continued with unbroken strictness and care for something like an hour or even more, during which every part of his person is scrupulously subjected to the process. At the close of this, every day, he takes a bath in warm or tepid water, partakes of medicated conjee with ghee and takes rest without even moving his body in any way. After continuing in this way for a fixed number of days, ranging from fourteen to forty-one days, the massage treatment is stopped and his person is given complete rest for exactly an equal number of days, continued into an ordinary rest for half the period in addition. The treatment is then finally put a stop to. Not even loud talking and sleeping in the day time or anything which has the effect of throwing any work on the system is then permitted. As the effect of this shampooing, his whole system undergoes a remarkable change. His body is rendered pliant and flexible, amenable to bending and twisting this side or that with considerable ease and comfort. The circulation of the blood is improved, his nerves and tendons lose all stiffness and he gradually comes to secure complete control over the movements of the various parts of his body.

Training In Use Of Weapons Of Self-defence

Having gone through these items in the training, the student supplies himself with various weapons of old-time warfare such as sword, shield, dagger, mace or club and a long stout stick called a "Patheeran," which is twelve feet in length, as its name indicates. The student is then taught the dexterous use of those weapons. He learns to wield them with such agility and ease that instead of feeling them irksome, he, in the long run, learns to use them with comfort and ease. The shields are, many of them, large enough to allow of the man shrinking into miniature proportions, concealing himself behind them without exposing any of the smallest part of his person to the view and onsets of his assailant. Some singular variety of swords there are, of which the blades are so thinly formed that they can be worn round the waist and drawn out with ease as occasion demands. The more expert hands among these are stated to have been able to take very high jumps in the air from standing ground and even reach the roofs of houses situated far beyond ordinary reach and to continue the process of jumping up and coming down times over so deftly and swiftly that they could hardly be recognised during the process, their identity seeming lost in the marvellous rapidity of their physical movements. They would right cheerfully enter into the midst of big crowds of men and bring down their assailant or rivals in the field without leaving any means or scope for any of them to touch his person, so brisk and agile would be their movements.

After the display of a few manoeuvres of the above kind amidst the enemy ranks they could return to their places in perfect safety. They could repeat this process of jumping head down or topsy-turvy for a long while without touching the ground and perfectly unrecognised by the spectators.

These training institutions obtained currency in various parts of the country. With the lapse of years they have largely, and in many places even wholly decayed and disappeared like other primitive institutions of Malabar, as the inevitable result of the spread of western civilization. But though they have thus almost vanished out of existence, faint glimpses of this ancient institution may still be had during our Onam festivals and more particularly during Navarathri days (Dusserah) when, amongst many other items gone through, an outstanding one consists of some of the athletic feats described above. Even in our days there are instances of men who have achieved renown in the ancient system of gymnastics, wrestling and personal combats.

North Malabar Traditions

In North Malabar the state of things in this respect is all the more noteworthy, inasmuch as the northerners generally preserve relics of these old forms of chivalry as priceless heirlooms. In old families the old weapons are still found kept in a perfect state of preservation. There we come across even in our day, men in whom the racial instinct of fighting is still alive. The name of Thacholi Othenan, one of the more reputed of these athletic fighters, has become a household word for physical strength. Up in the North he forms the central figure in many an old, stirring ballad. His is not the only name on the splendid roll of our old fighters. Many others of his type are still remembered and held in reverence and practically deified, periodical offerings being made to them by the people. Their arms and weapons, at least many of these, are still found preserved in old houses, and their abnormal size and dimensions are an index of the physical strength and stamina of those who wielded them. A sort of divinity is made to hedge round them and actual offerings of "pooja" are made to them by those who are their present-day hereditary custodians.

Of the Nairs themselves, it has been time and again recorded, they were in ancient times a military class who took upon themselves the defence of the country. Says Francis Day in his "Land of the Perumals":—"The Nairs were in ancient times the militia of the country and held their lands on military tenure liable to be called out for active service when needed." But the old war-like traditions of these people have gradually disappeared and they have now relapsed into a state of langour and quiet with no hope of a revival of their ancient traditions and prestige. Our old-fashioned weapons of warfare are no match for the modern, much improved instruments of fight, such as cannon, Mauser guns and Howitzers, whose free use in modern warfare simply means extirpation of the combatants.

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Spurious Drugs And Fake Medicines

Need For Legislative Control

(BY DR. C. L. D'AVOINE, M.D.)

In every country in Europe, from Portugal to Russia, from Norway to Turkey, in the United States of America and the countries of Central and South America, in Japan, in the British Dominions of Australia, Canada, and South Africa, in the Crown Colonies, in Egypt, in fact, in every civilized country where the lives of people are not considered cheap, there exist laws for the protection of people from the danger of quack doctors and fake medicines. Even in such countries as Iraq, Syria, Arabia and Persia where quacks no doubt exist, the practice of medicine is officially restricted to qualified practitioners recognized by the State and people there are not encouraged to patronise unqualified practitioners.

In India, where evidently the lives of people are held to be too cheap to require any such protection, we see quacks flourish by the thousand and the market flooded with spurious and fake medicines.

SPURIOUS DRUGS

Regarding the flooding of the market with fake and spurious drugs, one must read an article on the subject by Colonel R. N. Chopra, M.D., I.M.S., reproduced in the January 1936 number of "Advance Therapy", fully to realize to what extent this grave evil is prevalent in India and the feeble effort that is made from time to time to check it. If what Colonel Chopra reveals was written by any other person less authoritative than himself, one, probably, would be inclined to believe that there was much exaggeration in what he relates. Colonel Chopra, who was the President of a Committee appointed by the Government of India to investigate the matter with a view to make recommendation in order to deal with the evil, studied the question thoroughly and, therefore, one must believe what he says.

The Government of India were moved to the decision of appointing that Committee after repeated complaints from responsible bodies that the market in India was being flooded with faked drugs and chemicals by unscrupulous traders. In his report which makes interesting reading Colonel Chopra quotes a saying of the "Indian Medical Gazette" that "India is the land of quacks, quack traders and quack medicines" which, no doubt, is very true and is consequently a scandal for which there is no excuse.

NEED FOR LEGISLATION

The practice of flooding the market with useless and spurious drugs has become so alarming as to constitute a serious danger to public health, that as early as 1927 Sir Haroon Jaffar pointed this out in the Council of State. He there, rightly characterized this as a great menace to public health and called for the prompt institution of efficient safeguards to ensure the quality and authenticity of the products offered for sale to the public. Sir Henry Gidney, F.R.C.S., late Colonel I.M.S. stressed the fact that India was, "par excellence", the dumping ground for every variety of quack medicines and adulterated drugs manufactured in all parts of the world and that her markets were glutted with useless and deleterious drugs sold by unqualified chemists who were themselves a public danger. He pleaded strongly for the immediate introduction of effective legislation to eradicate the existing evil. Has any step in this direction been taken? On the contrary, the evil has now become so widespread and the apathy of the authorities so noticeable that the commercial community itself, is becoming alive to the danger of it and is constantly drawing the attention of the authorities to it and is asking for strong measures to stamp it out. Colonel Chopra says that his committee found the evil to be so widespread, and constituted such a grave danger to public health that it recommended the application of stringent measures to cope witht it. In his article, reproduced in "Advance Therapy", Colonel Chopra regretfully remarks that although four years have elapsed since the committee submitted its report, no measures have been possible and no action taken on account of the financial stringency of the country! and added Colonel Chopra, "the position has not improved." Verily, such an indifference in the face of a serious situation concerning the lives of millions is unheard-of.

"REVOLTING REVELATION"

Yet, what are the facts disclosed in Colonel Chopra's report? It would appear that drugs and chemicals of the British Pharmacopoeia, which are of impure quality or of defective strength, are deliberately and intentionally imported, manufactured and sold in India. "This," says Colonel Chopra, "is the central problem as this group of drugs is the largest in use. There is unfortunately no room for doubt that in regard to adulteration, deterioration or tampering with the quality and strength of drugs, very little distinction could be made between imported and locally manufactured medicinal preparations." "It is well-known", continues Colonel Chopra, "that firms abroad manufacture drugs specially for the Indian Market and in the absence of control on the quality of drugs manufactured for export these countries are able to undersell the local manufacturers of drugs."

"What a revolting revelation, what sordid trade with the lives of innocent people!

Not only drugs of the British Pharmacopoeia, but other drugs in great demand and greatly relied upon by doctors also suffer from the same fate. This nefarious and dishonest trade even extends to such biological products as sera, vaccines, preparations from animal glands, hormones, etc. According to Colonel Chopra, all classes of drugs, whether manufactured abroad for the Indian Market, on those manufactured locally, are faked and adulterated!

As regards those manufactured in India, these are done by incompetent and unqualified people who, never the less, handle innocuous as well as the most poisonous drugs which elsewhere would only be tranded by responsible and competent people. Here, in India there is no control over these things and no body seems to bother about it

SECRET MEDICINES.

Colonel Chopra also draws attention to the danger of allowing all sort of proprietary and secret medicines to be imported in India. He says that the public here consume them avidly as they are misled by clever and alluring advertisement—the work of ingenious propagandists who take advantage of the gullibility and credulity of the Indians. (The present writer is familiar with a number of such preparations which are perfectly worthless.)

Colonel Chopra enumerates the danger of using such spurious drugs and rightly says that the treatment of the best doctors is nullified by their use. As an example, he illustrates the case of a diabetic patient overtaken by Coma who is being treated with faked Insulin. The result, needless, to say will be fatal, while with the genuine stuf many such cases recover. Imagine the disappointment of a doctor using adulterated or worthless Serum in such a dangerous disease as diphtheria! The unfortunate patient simply has no chance under the circumstances

If the danger to public health in India is so great with adulterated and spurious drugs, what about the still greater danger of allowing hordes of quacks to treat people without let or hindrance?

A small boy came hurriedly down the street and halted breathlessly in front of a stranger who was walking in the same direction.

"Have you lost half a dollar?" he asked.

"Yes, I believe I have!" said the stranger feeling in his pocket "Have you found one?"

"Oh, no," said the boy. "I just want to find out how many have been lost to-day. Yours makes fifty-five."

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TOWARD BETTER HEALTH

THE HEALTHY MAN'S DIET

Fallacies Of "Scientific" Feeding

(By Dr. HEINRICH SCHUR.)

The healthy man's diet is a normal one. The fads and fancies that have sprung up round the topic of feeding in the last few years are mostly unnecessary and unwarranted, and Professor Heinrich Schur in the accompanying article praises the straightforward diet that is provided in the normal household which is all that the normal man requires.

In by-gone days diet had not become a "science"; all that man learned about it was acquired by its practical effect on his organs and senses. Foodstuffs were a conservative body; new forms of nourishment only came with the discovery of a new continent, or as the result of explorations in hitherto unknown territories.

It cannot be claimed that this empiric method was invariably correct—outbreaks of skin diseases and companion ailments used to show that something was not quite as it should be.

The "Science" of Feeding is, indeed, of recent origin. It has admittedly prevented some diseases, but its birth was largely due to the food requirements of the public, a problem aggravated by the concentration of populations in cities, for which the services for providing fresh foodstuffs were not, at first, altogether adequate. Preserved foods became an auxiliary. Vegetarianism, and fare lacking in salts, both contrary to normal instincts, cannot be regarded as satisfying nature.

Nature's Protection

Instinct is of very great importance in the question of nourishment, and the science of feeding of to-day is strongly bound up with it. How dangerous theories may prove that disregard it was proved in the war, when people were provided with hydrates to the exclusion of fats. This caused much illness. Instinct and experience show that nature protects men to a great degree from any false form of nourishment. All animals, up to man, try to provide themselves with the right kind of food, which they collect, and of which they only partake, at one time, of as much as their bodies require. Feeding does not actually change the original cell-formation of a body; in the case of men, it passes first through intestinal channels, before reaching the body itself, in its changed condition; even then, it does not reach the cells, but goes to the fat layers, or muscular tissues, while the cells, in their own spheres, are little affected by the food consumed.

Among the upper animals, their own organism reacts to over-feeding by vomiting or diarrhoea, which rids the body of the superfluous foods. This system is an unpleasant one, but beings are provided with a quantitative and qualitative selective power, which finds its expression in hunger or a feeling of satiety. This implies that appetite has these qualities, in which the sense of taste is a help. The sense of taste makes possible the marvel of selecting the healthy foodstuff, and rejecting the poisonous. In physiology, those substances which make a special appeal to the sense of taste have been separated from ordinary foodstuffs, and have been given the name of "means of pleasure." But that is not altogether right, for only such articles are really pleasant to the palate as are of benefit. Generally, in the question of taste, it may be taken that we consider them good because they contain substances that our bodies need. If it were not so it would be difficult for a connoisseur to appreciate the taste of meat, ripe cheeses, radishes, and of many herbs. Even sweetness is not always altogether pleasant, and in the category of "means of pleasure"—things that we take merely for enjoyment—perhaps one could only place tobacco. On the other hand, herbs have been placed in this group, and paprika, for example, has already been found to have valuable vitamin properties, and doubtless various other herbs have special effects on the organs.

The Palate As Guide

As a matter of fact, the assumption that a good sense of the palate is of no importance, and even leads to enjoyment and excess, is an outcome of that ascetic pessimistic view on life that regards enjoyment as a sin disregarding the fact that the sense of taste has played an important role for thousands of years in the selection of the right foods. Further, the sense of taste notifies us of what may be happening inside us; thus, when we have a quinine injection, our sense of taste gives us a bitter feeling in the mouth at once; and a dull, unpleasant taste warns us of something wrong in our intestines.

A healthy man must think of his calorific needs, and provide for them. This need varies according to his activities. There may, naturally, be cases of abuse: a man may store up too great a reserve, which leads to a growth of fat, which in turn increases the appetite. A man grows fat because he eats too much, and then eats too much again, because he has become fat. Obesity can easily be coped with at the start, by keeping a close watch on one's weight.

Too much importance was formerly attached to the use of white of eggs, and the greatest quantity necessary to an adult is not more than 70 grammes.

In England, where gout is fairly widespread, meat was at one time regarded as undesirable in the diet, but this view cannot be upheld. In Argentina, a land of much greater meat-eating, gout is practically unknown.

Position Of Fats

The ideas of the vegetarians, who absolutely refrain from meat, have no dietetic or hygienic basis. Cereals, potatoes, sugar, and such like, are recommended according to their effects—in some cases a certain quantity will prove fattening, in others not; they are an easy means of fattening, as they have very small satisfying or sustaining qualities.

Fats were long regarded by physiologists as merely carbons; but the war years showed that fat bodies contained far more vitamins. Vitamins are not equal in all fats, which also contain various species of them. Milk is rich in vitamins; and, when there is a lack of vitamin-carrying fats, they may be found in carrots. Fat dishes are held to be heavy for the digestion, and they are, though their nutriment value is great. There is a difference between easily and hardly digestible fats. Mutton fat is hard, goose fat and oil easy; there is no difference between goose and pig fat; both are the same for the healthy eater, and only custom makes them different to the frequent eater of either of them.

Vitamin C, a powerful anti-scorbutic, and susceptible to heat, has been the subject of many recommendations, some of which are even harmful. The boiling of meats was held to be wrong, because it destroyed vitamin C. But the use of this vitamin need only be small—it is found in one's normal amount of fruits or salads in sufficient quantities to ward off scorbutic attacks. The knowledge of nutritive values has made such progress in the kitchen, that food has been made much more easily digestible and nourishing, and freer from bacteria. The need of the adult for vitamins has greatly decreased, a sufficiency of them is stored up and a lack of them would only be felt after months of privation. A normal mixed diet provides all the vitamins required for the normal man.

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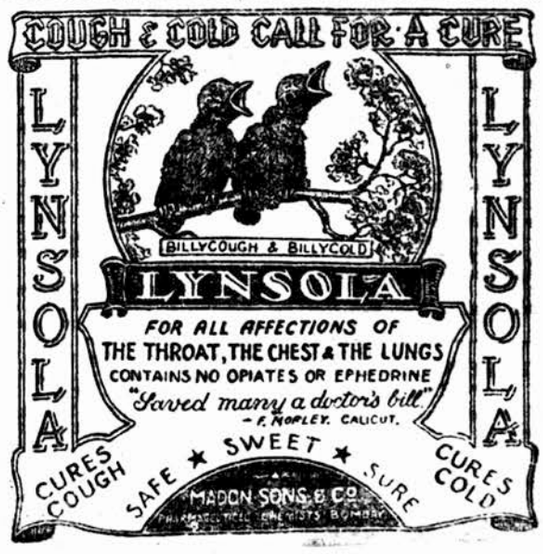
Kraemer (above), German wrester, who beat Gunga, the Punjab champion, in a two-minute bout at Lahore on 23rd March, is seen here training.



The Tharwad

(Continued from page 38)

ideas in his own mother's house."

"But, mother, how can you say such a thing? You know the old law is changed. The child now does not belong to our Tharwad. It belongs to him. The husband and wife belong to one family now; not, as before, to two families."

This explanation only caused greater pain to the old lady. "You mean to say that your son, my daughter's son, does not belong to my family but to his father's! It is immoral, it is unnatural. How can you conceive so ridiculous an idea and say it, of all people, to me? He belongs to my Tharwad, as you do."

"Yes, mother, I did, before the partition took place. Now there is no Tharwad. It is Kuttan's father and me that make the family. That is the law."

Nalini thought that it was best to leave her mother for some time and she went, taking the child with her, to look after the preparations for the party. With some effort the old lady composed herself, but the shock was too much for her. What, her Tharwad, one of the most famous in the country, had ceased to exist when she herself had given birth to three girls. That could not be. Her Tharwad was still in the village, though the girls may disown it. This led her on to other thoughts. "So, she is inviting me to stay in 'his' house! Not in her own, or mine! She wants me to hang on his words and look upon him as I would on the men of my family, to wait on him at meals and perhaps to wash his plates. Not when there is life in this body."

When the party took place in the evening, the old lady had a slight fever and was confined to bed. But she could not resist the temptation to look at the gathering. Like all functions in town, it was a mixed gathering containing Hindus of all castes, Muslims and Christians and, from their conversation, Kalyani Amma could easily see that people who by strict Hindu custom are not permitted to enter the house, much less share food with them, were sitting and partaking refreshments without distinction. The old lady thought to herself: "Nalini was certainly right. This is not and cannot be my house, where such forbidden and unnatural things are permitted; also she has ceased to belong to me. It is better that God takes me away before I have to see other things."

That evening she pretended that she had a headache and would not eat. The real reason, which neither Nalini nor her husband guessed, was her firm belief that by eating with prohibited people, the household had lost caste. Late before going to bed, when Nalini came to enquire, her mother opened the conversation without preliminaries. "Nalini, I want to go back tomorrow. My house may not be your Tharwad now, but it is still mine and I want to die there, as all my people have done before me."

"But why, mother, you are not going to die and only this morning you agreed to stay on with us."

Her mother was firm. "No use talking about this, my child, I want to go home, that is all."

She came back to her old family house and, within a few days, Sarada left with her husband. The old lady blessed her, but made no further comments. Alone in the large house, with only one servant, she lived like a ghost, hugging the memory of an age now past beyond recall. To her that house was more than a house: it was a temple of her ancestors. Daily she used to go from room to room, remembering that in this, so and so was born; in that, so and so died. She seemed to hear the laughter of children running about in the court-yard and of women quarrelling in the kitchen as they will when many live together. She lived with her memories and with men and women created out of dreams, but never once did she complain of her life. She was happy in the feeling that the spirit of the Tharwad lived in her and would die only with her. She lost all outside interest: the orphanage committee did not see her, though the subscription was regularly paid. She received news that Sarada was about to become a mother. Strange, the news did not move her; nor did she invite her to come to the Tharwad for her child-birth, as was always the strict rule. "Well, she belongs to him, not to this Tharwad: that is the law," she thought.

It was not long after that she fell ill. She was certain that she was not going to live. The will to live had left her. News was duly sent to the children, including the son who was in North India. All of them arrived in due time and surrounded her bed, ministering to her last needs. But did she speak to them? She looked at them, but seemed to speak to others who were dead long ago. Once she addressed her grandmother, another time some relation at whose death-bed she had attended. Addressing Nalini, she spoke lovingly to her own mother. Neither the daughters who were standing on one side, nor the son who was standing on the other, could understand this. They thought that she was in delirium; but there was a beatific smile on her face and her last words were: "Please have me carried to the eastern room where I was born and where my mother died." There was she taken and in all happiness she departed.—"Trivedi."

Mrs. Kamala Nimbkar, M.A., (New York), who has specialised in Kindergarten, has been appointed Vice-Principal of the Sardar High School, Bombay, and Headmistress of the new Kindergarten to be attached to the School. Mrs. Nimbkar was previously on the staff of the Kanya Mahavidyalaya, Jullundhar.

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THE UNDERTAKER

(Continued from page 37)

of Adrian Prokhorov nor the European dresses of his daughters Akulina and Daria, it will be sufficient to say that the girls wore yellow hats and red-topped boots, which they wore only on important occasions.

The small apartment of the shoemaker was filled with a great number of guests, the greater part of which consisted of German artisans, their wives and apprentices. The Russian officers were represented by a policeman, Urko, who, notwithstanding his humble office and name was well qualified in the predisposing favour of the guests and host in his favour. Truthfully and faithfully he had served in seven offices during his twenty-five years' of service. He was well-known and popular among the German residents in Nikits Kaya District. Adrian did not lose a moment and soon made acquaintance with Urko. He thought that sooner or later he might be in need of him.

THE DINNER.

The guests were invited to dinner, and Adrian managed somehow or other to get his seat next to Urko.

Both Schultz and his wife and their seventeen-year old daughter, Lotchen, had taken great pains with the dinner and when it was served and the beer poured, Urko ate as much as would be sufficient to feed four men. Adrian was not far behind him in the pace. The conversation of the guests who talked German was getting more noisy when suddenly the host called for the attention of his guests and uncorking a bottle of wine, filling up his glass, he uttered in the Russian language: "I drink to the health of my kind Louise". Schultz tenderly kissed the rosy cheeks of his forty year old wife. The guests followed this example and noisily drank to the health of the kind Louise.

"I drink to the health of my noble guests", the host announced uncorking another bottle. The guests in their turn thanked the host and emptied their goblets. Then followed a chain of toasts: they drank to the health of each guest individually, drank to the health of Moscow, and a whole dozen of the German colonies in the city and suburbs of Moscow, drank to the health of their little factories collectively as well as each separately. The health of each handicraftsman as well as of the apprentices was then drunk.

Prokhorov emptied glass after glass and became so lively that he himself announced a very funny toast. Suddenly, one of the guests, a fat baker, lifted his glass and announced: "To the health of those whom we serve, to the health of our customers." His proposal, like those previously, was accepted without opposition, joyfully and unanimously. The guests began to greet each other: the tailor to the shoemaker, the shoemaker to the tailor, the baker to them both, all of them together to the baker, etc. Urko, amids the mutual greetings, exclaimed: turning to his neighbour: "Friend, are you not going to drink to the health of your buried customers". There followed a general fit of laughter, but the undertaker felt himself insulted and showed a very discontented countenance. However, nobody noticed this, and the guests continued to drink until the early morning.

A STRANGE DESIRE

The guests took leave very late. And most of them were intoxicated. The fat baker and the bookbinder, whose faces were rosy red, led the policeman, Urko, off to his station. The undertaker returned home angry. "Why did these fools laugh at me, anyhow?" he argued with himself out loud. 'Why don't they think that my trade is as respectable as theirs?' Is an undertaker the same as a hangman? I wanted to invite them to a feast in honour of my removing to my new house, but that shant happen. I'll invite my buried patrons: the Believers, the Orthodox . . . . ."

"What are you talking about, master", asked the servant girl while pulling off his top-boots. You are talking nonsense. Cross yourself. Want to invite the dead to dinner? What a strange desire."

"By God, I shall invite them," continued Prokhorov, "I shall call them to-morrow to be sure. You are welcome, my kind-hearted, come all to-morrow evening. I shall treat you all with what God hath bestowed on me." With these words the undertaker went to bed and soon began to snore.

It was still dark in the street the same evening Truchina submitted her soul to almighty God. A messenger came riding on horseback to convey the news. The undertaker gave him ten kopecks with which to buy vodka (wine), hurriedly dressed himself, hired a carriage and drove to the house of the deceased. At the doors of the deceased, police were already on guard. Merchants were clustering around like ravens who have smelt a dead corpse.

The body of Mrs. Truchina lay on a table, it was yellow like wax, but was not yet disfigured by rotting. Relations, neighbours and servants had crowded around the body. All the windows were opened and the candles were burning dimly; the priest read appropriate prayers.

Prokhorov approached the nephew of Mrs. Truchina, a young merchant, dressed in a fashionable jacket. He informed him that the coffin, candles and other necessary articles for the funeral procession would be immediately supplied to him in perfect order. The young heir thanked him absent-mindedly, remarking that he did not intend to bargain about the price, but left that matter to his good conscience.

The undertaker, as usual, swore that he would not overcharge him, and exchanging a meaningful glance with the manager of the Truchina's estate, who was standing there, left to make the necessary arrangements for the funeral. All day long the undertaker busily ran from his house to the house of Truchina, there and back. Towards evening he finished his work and walked home happily, dismissing his coachman.

The night was moony. The undertaker reached Nikitskaya Street without any accident when

(Continued on page 60)

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THE UNDERTAKER

(Continued from page 59)

he was called by our friend, Urko, who, recognised the undertaker, greeted him.

THE GUESTS.

It was already late in the evening when suddenly he noticed somebody entering his house and then disappeared. "What could this mean?" thought Adrain Prokhorov, "who again needs my service?"—"or is it not a thief who has crawled into my house? Perhaps lovers of my silly daughters are visiting them?" The undertaker was about to call to his friend, Urko, for help when he again saw someone who was about to enter the door of his house, but seeing the host hurriedly approaching, took off his triangular hat. The face of the visitor seemed familiar to Prokhorov, but in his haste he could not properly scrutinize him. "Do you come to honour me with a visit?" asked Prokhorov in a breathless voice. . . . "please come in and do me the favour."—"You need not stand on ceremony with us" was the blunt reply he received, from the stranger. "Lead the way to the guests." Adrian had no time for ceremony. The door was opened and he began to climb the stairs, the stranger following him. It seemed to Prokhorov that people were walking in his rooms. "What the devil does this all mean?" he thought and then walked into his rooms .....there he was wonderstruck. The room was filled and crowded with the dead. The moon-light lighted up their yellow and blue faces, sunken mouths, their turbid and half opened eyes and pointed noses. With a feeling of great horror he recognised them as people buried under his patronage. The one who had accompanied him from the outside was the late Brigadier, whose funeral had taken place in the heavy storm. All the ghosts, ladies and gentlemen, surrounded the undertaker and each greeted him and complimented him, with the exception of one poor man who had been but recently buried on charity funds. He stood aside in one corner aloof and was apparently ashamed of his attire, which was so shabby looking. The rest were dressed in their best attire: the lady ghosts in caps and silk laces, the ghost of officers in their uniforms but with unshaven faces. The merchants were dressed in sundry kaftans. "Do you see, Prokhorov", said the Brigadier, on behalf of all our honest company", we all got up at your invitation. Only those remained at home who could not help it, who are dismembered and those bones have fallen apart, or those whose bodies have now changed into skeletons—even one such skeleton did not decline your invitation and joined us—he wanted so much to see you . . . ."

THE SKELETON.

Just then a little skeleton pushed through the crowd and approached Prokhorov. His skull tenderly smiled to the undertaker. Shreds of light green and red tweed fabric hung on him as on a pole and the bones, which were all that was left of his feet, made a loud rattle in his long top-boots. "Do you recognise me, Prokhorov?" asked the skeleton. "Do you remember the retired sergeant, Peter Petrovich Kurilkin by name, the same Kurilkin, whom you sold your first coffin to in 1799—the same pine coffin which you substituted for the oak one after the bargain was made and the money paid?" With these words the skeleton stretched out his arms in bone embrace. But Prokhorov gathered his courage, and uttering a terrible shriek pushed him away. Peter Petrovich staggered, fell to the ground and broke into pieces. A general uproar by the ghosts filled the room. All of them came to defend the honour of their comrade and they began to curse him and to threaten him. The poor host, deafened by their hue and cry, lost his senses and fell on the bones of the retired sergeant unconscious.

The sun had long risen and warmed the bed on which the undertaker lay asleep. He opened his eyes and saw his servant girl blowing in the pipe of the samovar. With great horror he recollected the events of the previous day: Mrs. Truchina, the retired brigadier, and sergeant Kurilkin form their dim picture in his imagination. He silently waited for the servant girl to talk to him and to tell him about the events of the night before.

"You slept pretty well, master Adrian Prokhorovich," remarked the servant giving him his dressing gown. "Our neighbour, the tailor, came with the policeman to invite you to a private birthday feast, but you were sleeping so soundly that we did not venture to awaken you."

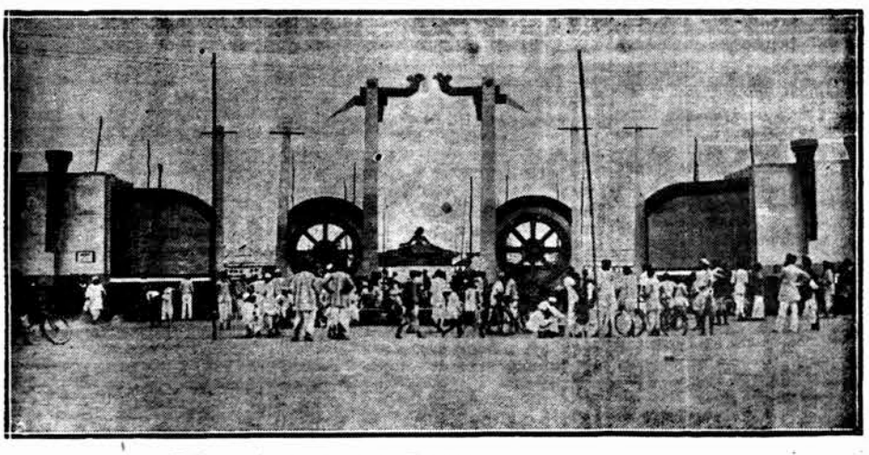
"Did anyone come to see me from the deceased Mrs. Truchina?" asked Prokhorov. "From the deceased?"—"Is she dead?"—"Ah, you silly girl, did you not help me yesterday in organising her funeral?"

"Have you lost your wits, master, or do you still feel the effects of yesterday's wine? What funerals are you talking about? You spent all day yesterday feasting with those Germans, returned home dead drunk and went to bed where you slept to this very moment. It is already afternoon."

"Is that so", exclaimed the undertaker with joy.

"Yes, it is exactly so," replied the servant girl.

"Well, if such is the case, call the girls and let us have tea."



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TOURING INDIA ON A BULLOCK-CART

number, so that I could report the matter to higher authorities. We arrived at Chicacole about 5-0 p.m.

A Pleasant Surprise

Next morning a very smart and well-trained Sub-Inspector called at the Bungalow. With a sharp click of his heels and a salute he said "Good morning. sir, the Circle Inspector presents his compliments and requests you will please call at his house at your convenience. He is the Circle Inspector from Bezwada." At this I burst out laughing, somewhat rudely, I admit. I called on the Inspector and was invited by him to a cup of tea. I was also informed by him that "information" had come through from the village outpost and "my young sub-inspector not knowing about you had posted four constables on duty at the bungalow last night, but when he reported to me early this morning, I had ordered them to be removed immediately. Of course, everything is alright. I know you from Bezwada. I have come here on transfer."

From Chicacole we went to the village of Singapuram, where we stayed three days as guests of Mr. Appa Rao, a Vakil. Here we took part in a local Circus.

Wrong System Of Education

Mr. Appa Rao is one of many who are deploring the mass production of B.A.'s, and is up in arms against the present system of education. He read me many passages from the book written by Sir P. C. Ray against present-day education, and I have seen for myself its deplorable failure.

Aimlessly cycling around the town all day long, blazer and tennis racket in the evenings, driving about in motors, belonging in most cases to someone else, smoking cigarettes and spending money which he has not earned, and incapable of earning, ignorant of civility and a total stranger to gentlemanly conduct—that is the present-day graduate. I have received more incivilities from such "gentlemen at large" than from the ignorant villagers. They try to ape the gentleman, use words they cannot pronounce correctly, and ridicule openly any endeavour to earn an honest living.

I might here also mention that at a certain school in Ongole and at another at Narasannapet I was openly howled at by the school boys. The Headmaster of one of these schools, was more ignorant of manners than some of his students. When I spoke to him about his boys howling like jackals, his reply was, "I cannot control your tongue from saying what you please—how, then, do you expect me to control 250 boys?" A very lame excuse, I think, for a headmaster, and to my idea it is want of proper discipline that is at the root of the evil. But what can one expect, when the masters themselves don't know etiquette. Some of the schools I have been to, reminded me of a fish market rather than a class room. From Narasannapet we went through Tekkali, Naupada, along a broken track called a road to Pundi. The Zemindar here sent us food and bought two boxes for his children. He was much interested in our enterprise. We then proceeded to Ichchapur and from there Berhampur (Ganjam), where I did good business with the Government and Municipal schools, and on to Chatrapur, where I received an order for the schools in the Eastern Agency.

(Continued from page 51)

Chapter V

THROUGH EIGHTY-TWO MILES OF JUNGLE

Up, Up, Up !

From Chatrapur starts the 82 miles run to the town of Khurda. with no hope of earning a cent on the way, seven rupees to our credit, and the jungle,—seething with bear, tiger and wild boar—to be traversed and my only weapon a thick stick.

Humma railway station, about 12 miles away, was our resting place for the night, and while cooking our dinner we met two gentlemen, who had come out for a shoot. Their hunting grounds were the hills on the opposite side of the railway lines half a mile away, where bear was said to be plentiful, and we were informed that from Balugaon we would be entering the real jungle, the station of Gangadharpur being the centre and that the area was most dangerous. Hurray! that was cheerful!

Next evening found us at Kesapore (Kallikota Railway Station), after a very trying day, not only passing through dense jungle but getting over a steep hill, where poor "Buster" gave out. He had already tracked about twelve miles. This "ghat" as it is called, is one dense forest. We had to unload our cart at the foot of the hill, take Buster and the cart up, slowly and cautiously, putting stones behind the wheels every few yards to prevent them rolling back. Eventually, after a great struggle, we reached the top, unyoked "Buster," who sat down immediately through fatigue, and then started the trip down the hill to fetch our belongings. Yes, it reminds one of "Jack and Jill". The last trip up made us dead tired. The beastly hill seemed steeper and steeper and longer and longer as we climbed. "Only a little more," "Good heavens! we're only half way!" Stop a moment!"—"Ready? come on," and "Up and up the weary way our footsteps slowly flagged"—were some of the exclamations which escaped us—Thank God! the top of the hill at last!—dump!—what a relief! We stood panting for breath, looking a hundred odd feet below us at the blue waters of the Chilka Lake and the Kallikota railway station, a mile to the left.

Down, Down, Down !

"Buster" could not and would not go down that tremendous steep—he funked it. He was tired and instinctively knew that he could not control the cart. Here, in the midst of this jungle, we were helpless. It was already 3-0 p.m. and the sun sinking fast. Could we get out of this jungle before dark? At last, about half an hour later a double bullock cart came struggling up with five spare men who were pushing it to help the bulls up. They were our only hope and we requested their help. Immediately one of them came to our aid, and hanging on to the shafts for all we were worth, we started to descend. Cautiously "Buster" stepped out, and finding that the cart was controlled he kept moving on slowly, down, down and still lower down, till at long last the bottom was reached and a flat road lay before us. What was in store for us the next day—any more such steeps? Enquiries as to the road ahead soon eased our minds, and we were very glad to learn we had come safely through a dangerous jungle.

Gangadharpur was to be our destination the next evening. We had gone about three miles from Kallikota railway station, when to my dismay I found "Buster" was "off speed". Do what I may, he would not go his usual pace. After much investigation, I found that our faithful pal was limping. Poor "Buster," had he gone lame? Well, no good going back five miles—five miles forward was better. So slowly and painfully we proceeded to the level-crossing which was still three miles from Gangadharpur. Finding that there were a few huts near the level-crossing, we camped for the night.

On examining "Buster's" legs, I found him shoeless. He had left his shoes somewhere, no, not in France, dear reader, but between Kallikota hill and our present resting place and his right hind leg was swollen. Further investigation showed a nasty gash from a nail protruding from the hoop of his left leg. Fiorrie complained of a stiff neck. I did not care to remind her of the packing case she had carried on her head up Kallikota hill, I removed the nail from "Buster's" hoop, and next morning we moved off at a very slow pace.

We Enter Orissa

"This ends Madras Presidency," stated a large sign board. We crossed the border into Orissa. Midday found us at Tungi police station and half a mile further on was the village called Chandpur Bazar, where foodstuffs was available and though it was one o'clock in the afternoon we camped to give "Buster's" leg a rest, leaving the next morning to face more jungle, through which, owing to the undulating country, "Buster." went even slower than before. Other carts that passed us travelled at a rapid pace, eager to pass through the jungle, as quick as possible. They were few and far between and always with four or five men, and there we were, just Fiorrie and I, behind our faithful pal, who slowly and painfully dragged us, handicapped with a swollen foot, over the gradients, alone in the midst of this wild and silent jungle unarmed, defenseless and yet perfectly safe through the powerful and unseen protection of God.

Chapter VI

DIFFICULTIES

That evening at 4-30 p.m. we camped at a village 8 miles from Khurda for the night and the next day. Friday, 14th December, 1934, about mid-day we halted outside the District Board Inspection Bungalow at Khurda town. During the six days it took us to traverse through this wild country we never saw any of the wild beasts, which are known to infest these areas, nor did we hear any sound, except the song of birds.

At Khurda town I had "Buster" reshoed and he moved at a much better pace to Jatni or Khurda Road, the rail head seven miles away. I managed to pick up a few rupees here and shortly before we left two young boys cycled past the cart, and there was a call of "Buster." Immediately, "Buster" stepped in the direction of the call and one of the boys said, "I told you that was 'Buster," They came up to the cart and wished us. Our natural query was how they came to know our bull's name. The boy who had called out, said, "I was in school in Vizagapatam when you came there." Thanks to the kindness of this boy and his family, we were provided with a very delicious dinner that night and left at 10 p.m. instead of 6 p.m. as we had intended to do, for Puri.

Farce Of Local Self-Government

Travelling through the night over very bad roads, we called a halt at Pipli at 2 a.m., a village at the junction of the Puri-Cuttack and Puri-Khurda Roads. I waited three days at Puri to see the Chairman of the District Board, the Raja of Parikud, who was in Calcutta. When I eventually did see him to get an order for the Board schools, he very generously bought one box and sent me with a chit to the Vice-Chairman, a pleader, who had his mouth perpetually full of 'pan' and whom I had seen on my arrival. It was at his bidding that I had waited for the Raja. The Vice-Chairman read the chit and wrote on the back, "D.I. of Schools." "I cannot order any, you better see the D.I. and ask his opinion," he told me handing me

(Continued on page 63)

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Jawaharlal Nehru

(Continued from page 33)

end their activities. Rumour had it that when he was let out during his last imprisonment to see his ailing wife, he took Gandhi to task for handing over the Congress to the Parliamentary group. Gandhi strenuously denied the story. The Congress Parliamentary Board was born immediately after Jawaharlal was jailed! They rightly gauged the strength of their formidable opponent.

STERN DISCIPLINARIAN

Pandit Jawaharlal is stern and autocratic when the occasion calls it forth. He has proved to possess that attribute which Maxim Gorki featured about Lenin:—"A leader who is not in some degree a tyrant, is imposible". The father bequeathed his autocratic spirit to the son and also his flair for biting retorts. At the Lahore Congress when someone referred to Pandit Motilal's ruling at the previous Congress and characterised it as autocratic, the son, who had succeeded the father in the chair rushed to his predecessor's rescue and declared that it was the privilege of the president to be autocratic!

When after the Gandhi-Irwin Truce he came to Bombay, a disgruntled Congress volunteer rushed in front of Jawaharlal's car and would not budge. He offered Satyagraha so that he may force the Pandit to settle his grievances with the Bombay Provincial Congress authorities. "I won't stand your nonsense", indignantly remarked the ex-President of the Congress, forcibly ejecting the volunteer and moving his car on. "One cannot have non-violence for all time." The Volunteer must have been astounded, for he caught a Tartar in the Pandit, instead of a mild, yielding and plaint Congressman. How would the Mahatma have behaved under similar circumstances?

The Pandit once took a Bombay audience to task for some of the men moving to and fro during the meeting. According to him that behaviour was ungentlemanly and ill-fitted them as citizens. On another occasion he reproved a Delhi audience for unpunctuality and declared them unfit for Swaraj. The writer recalls a public meeting he arranged to be addressed by the Pandit and another eminent national leader. The Pandit came in time, addressed the meeting and went off to keep the appointment at another meeting. A sarcastic smile flitted across his face when he knew that his colleague kept the audience blankly waiting for him for over an hour and admired the patience of the crowd that sat silent awaiting the speaker for such a length of time after he himself had finished his job and gone away.

BREAKER OF IDOLS.

The Pandit is a breaker of idols and throws no incense at any antiquated shrine. As one who smashed idols, he pays no homage and expects none for himself. He would literally kick anyone falling at his feet. It is common in India for people to fall down at the feet of a great man. The Indian crowds beseige him; some fall down and touch his feet. To them, sanctity is conveyed by this touch of a demi-god. But Jawaharlal would never stand this nonsense as some other contemporary leaders do. He would forcibly chuck out anyone who would manifest servile obeisance to him. He never believes in the past; he only looks ahead. He wants to discard the past and create everything anew.

He would eat no meat but does not mind killing! "I would even kill those animals myself", he summed up his attitude, "but now I can't eat". That is his explanation for being a vegetarian.

As the pioneer standard-bearer of the Flag of Indian Independence, Pandit Jawaharlal Nehru has hewn out his place amongst the gigantic fighters of the nation. He started the prairie fire of Socialist thought in the Congress camp which may one day devour the country and easily make him the new Moses. His contribution to Indian politics is vast and indispensable. He is the knight-gallant striding valiantly and defiantly against the mightiest forces banded together in history. He is the idol of youth and commands their love and homage. He is all bright with blemishes bordering on the tolerant and pardonable sides. He is the purest breath of fresh air sweeping our contaminating sphere. If he is an autocrat, he wants to exercise his autocracy entirely in favour of the hapless millions. His heart is with the myriad hewers of wood and drawers of water whose tragic fate he wants to revolutionise with one sweep of his tiny hand. He ever dreams of days yet to come and definitely turns back upon the past. He has burst the bubble of the fairy-land, so finely but sarcastically depicted in his inimitable style, "the fabled and far-famed land of Cockaigne, where every crow is a peacock and every goose a swan; where strong silent men floating serenely and majestically in the upper regions, like Imperial eagles, protected the land and only swooped down occasionally to rid it of human rats and other noxious animals; where every man in authority was a Solon, and every knighted fool a statesman; where one could almost feel, but for the irritating antics of certain miserable, blind and ungrateful human beings, that all was for the best under this best of all possible governments." He has himself replied upsetting the apple-cart:—"the old order has gone and all the king's horses and all the king's men will not set it up again." Jawaharlal is the proudest heritage bequeathed by his immortal sire to the nation. The sun rising is brighter than the sun setting! Glory to them both!

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TOURING INDIA ON A BULLOCK-CART

the chit. I knew perfectly well that the D.I. cannot give his opinion, nor can he recommend. He can, if written to officially, sanction or reject. However, I saw the D.I., who is a member of the Board and asked him, what all this meant. He, poor fellow, was helpless to do anything, but was very sorry to know that the Vice-Chairman had held me up three days, when the Board had no power to purchase, as the schools were only aided by the Board and had their own committees. He further expressed his surprise that the Vice-Chairman had not told me so on the first day, nor had the Raja informed me of it. A pretty poor look-out for Self-Government!

The same night the Raja was returning to Calcutta and I met him at the station and gave him a bit of my mind. I am not the only one who has a grouse against these ill-managed District Boards. Mixing with the ryot and poor villagers, I have found that they have many bitter complaints to make against the Boards of their district, but who takes notice? The roads are in an abominable condition, no veterinary hospital for miles and no hospital or dispensary for miles either. At a village twelve miles from Chicacole where we had stopped to cook our midday meal, we were beseiged by no less than a dozen villagers, begging us to give them some medicine for their ailments. The sight of some was so gruesome and pathetic that it brought tears to our eyes and upset us so much that we left our food. It was impossible to sit and eat when we were in the midst of such terrible suffering. We carry no medicines with us and were utterly helpless to render them any aid.

Execrable Roads

In Orissa the villagers complained bitterly of the toll charged for crossing the rivers. There is no proper roadway and the apology for roads, which some contractors have built are only for motor cars, who are charged Re. 1 to be allowed to drive over twigs covered with mud. The cartman, however, has to pay annas two, but is not allowed to use this road. He must take his cart through the soft sand, which is over ankle-deep. I, however, was not going to submit to the whims of blood-sucking contractors or irresponsible District Boards, and in defiance took Buster along the motor road. The approach to the road across the Katjuri river just outside Cuttack is a very steep descent, and we had to unyoke "Buster," who was led down the bank by Florrie, while three men and I took our cart down the steep.

At the bottom stands a notice: "For Motors Only." I looked out for the bullock-cart road, it led across about half a mile of soft sand. "Well, we're not going that way," I said. I crossed the small bridge beneath which a small stream flowed and on the other side I was accosted by two very insolent servants of the contractor, who attempted to make me go the other way. Words ensued and I flatly refused to turn. "I am going across by this road," I told them, "whether you like it or not, and I am not paying two annas either, one anna is all you'll get. Take it or leave it." "The contractor has paid Rs. 3,000 to the Raja Sahib for this contract," shouted his faithful servant, almost beside himself with frenzy. Well, that made no difference to me. Eventually, he took the anna, for which I took a receipt and gallantly "Buster" plodded on aided by two men and myself.

This road was only partly constructed and from the centre of the river-bed to the bank on the

(Continued from page 61)

Cuttack side was a sound track. With a struggle we pulled through and were raced with an almost perpendicular rise to the bund. I have spoken to some motorists, who have travelled that road and they have all bitter complaints to make. The sublime officials, however, are too snug to worry about the discomforts to the public. I might write many pages on the conversations I have had with the unfortunate villagers, but my mission is not to enter into politics, nor set about new reforms. I was travelling to earn a living and narrate without prejudice exactly what impressions I got and ideas I formed "en route." I did a good bit of hard swearing sometimes when crossing rivers or on bad roads—it made it easier to get across. You can only know the minds of the poor villagers and realize the actual conditions, when you live with them and see the truth for yourself.

Chapter VII

CHRISTMAS WEEK

Cuttack At Last

Cuttack at last and the date 22nd December, 1934, Saturday. It was 5 p.m. when my caravan rested under a shady tree near the bus stand not far from the Railway Station. All schools closed for the holidays and three days for Christmas. A bank balance of two rupees and 1,611 miles to our credit. Well! Why worry! The next morning I saw the Superintendent of Police, gave him details of our journey and requested him to circulate the information along the Bhadrak Road. Bezwada had taught me a lesson and at all districts after that I either saw the Circle Inspector, who did the necessary thing or the Superintendent. The Superintendent of Police Cuttack, bought a box for his children. I then saw the D.I.G. of Police and he very kindly gave me a chit to use on my journey. This would safeguard me through Balasore District as well.

In the evening I called on the Mission, but the Missionary was out and would return next day, so I returned rather disappointed, when a voice distracted my thoughts. "Hello! Hello! you are the tourist in the bullock cart"? I explained I was not a tourist in the strict sense of the word and repeated to the Indian gentleman, the same story I have told hundreds. He grew interested and came and inspected the cart. He was Prof. S. Prasad of the Ravenshaw College. He expressed his admiration for us in glowing words of praise and requested me to accompany him. This new friend led me to the College, introduced me to another professor, who took us to a third and my stock of boxes was minus three. Prof. Prasad did a considerable amount of good to me and through him I sold over a dozen boxes. The Missionaries also again shone bright. Not only did I do good business with their school, although the school was closed, but one of them treated us to a gift of a delightful hamper, the contents of which Florrie and I soon diminished. This same party also gave me the "Illustrated Weekly" of 9th December 1934, in which a photo and an article appeared about our journey to Vizagapatam.

A Happy Christmas!

It was Christmas Day—in the workhouse, and I sold two more boxes. We had hailed Christmas in right royal style.

We lit a bonafire on Christmas Eve and drank tea all night and under the starry sky. We sang "While Shepherds watched their flocks by night." We were happy and free and thanked God for having brought us so far in safety.

On Saturday 29th December we left Cuttock after a very enjoyable X'mas week. Leaving Cuttack meant crossing the Mahanadi River, which we did by boat. Once again on "terra firma" we plodded along over roads, which were rather bumpy for about twenty-five miles, arriving at a village called Dharamsalla, on the banks of the Brahmani River. This great river was bone-dry and as I looked across the vast bed of sand before me, I saw we were "in for it". Four miles across and all sand! That was a cheerful prospect! Well, no good flinching—we had to get across!

We stopped the afternoon and night at the Rest House, which looked more like a prison with its iron bars and barred gate. On inquiring the reason of the "bars" we were informed that panther and tiger pay occasional visits to the village and three days before our arrival a cow-calf had served as dinner for Mr. Stripes. That was exciting to hear and we wondered if that night would hold any incident of this type to give us a little thrill. "Buster" and ourselves safe behind the "bars" of the rest-house, we turned in for a good rest. About midnight we were awakened by the howling of jackals in the compound and mingled with their chorus was heard the wail of the wolf. This animal's wail is abominable, it resembles a dog baying at the moon. Suddenly there was silence and a scampering of feet. I remained awake for about an hour or so waiting anxiously to hear the snarl of the panther or the growl of the tiger, but they came not. Instead, the jackals hyaenas and wolves rent the air with howls. All was clear. Disgusted at my disappointment I went to sleep.

(TO BE CONTINUED ON SUNDAY NEXT.)

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Maharani Lakshmibai Of Jhansi

nistrators and possessed great martial qualities. Raghunathrao, Shivrao, Ramachandrarao, Raghunathrao and Gangadharrao ruled in succession from 1770 to 1853 when Jhansi was annexed by the Company for want of a natural heir. The Company had inherited the Peshwa's rights over it by the treaty of 1817 with Bajirao II. But it had recognised the hereditary rights of the family in perpetuity to the Subhedarship of Jhansi by a new treaty in 1817. These Subhedars—Shivrao and Ramachandrarao—had helped the Company's Government in consolidating their rule in Northern India after they entered into treaties with the Company in 1804 and 1817. The services of Ramachandrarao were recognised by the award of the title of Raja and faithful ally of the English in a public Durbar by Lord William Bentick. Insignia of sovereignty—Chhatra (umbrella), Chamara and Nagara (drum)—over Jhansi and a small army were allowed to be maintained and used by him. After this act of public recognition of the political rights of the family over Jhansi no incident of a political nature, which would justify the curtailment of the rights of the family, had occurred. The Company however, had quietly compelled Gangadharrao in 1842, when handing over the administration of Jhansi to him, to accept a new treaty of subsidiary alliance which reduced his army and political independence. But there was no curtailment of the hereditary rights of the family over Jhansi to which its heirs were entitled

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in perpetual succession according to the treaty of 1817.

ACT OF BAD FAITH

Jhansi was not a political feudatory Jagir granted by the Company. It was a principality prior in existence and in possession of its rights and importance to the Company. The Company had entered into a treaty in 1804 with it on that basis. It recognised its status of principality in 1817 and in the time of Lord Bentick. This status was not changed or destroyed in the treaty of subsidiary alliance in 1842. Inspite of all these solemn engagements and the great services of the family Lord Dalhousie annexed it in February 1854, and thus committed one of the worst acts of bad faith and in direct opposition to the solemn treaties entered into and to the public laws of the land in matter of succession and inheritance which the Company had neither the moral or legal right to do.

The circumstances which led to the annexation of Jhansi were the want of a natural heir to succeed Raja Gangadharrao who died childless in November 1853 and the doctrine of lapse and annexation evolved by Lord Dalhousie and Company's Directors. But Gangadharrao had solemnly adopted just two days before his death a son, named Damodarrao, who according to the law of the country was equally entitled to succeed to the State of Jhansi and to all his father's rights and property. Lord Dalhousie and his Council did not recognise the adoption for political purposes but only for civil purposes. The Company's Directors upheld the decision.

THE RANI'S RESOLVE

Rani Lakshmibai was married to Gangadharrao in 1844. A son was born to them in 1851, but, unfortunately, he died after three months. When Jhansi was annexed she felt greatly hurt and humiliated at the loss of her family rights over Jhansi and uttered in her resentment and sorrow "I shall not give up my Jhansi."

POLITICS OF POWER

The Rani had represented the historical facts and legal rights of her case before the annexation, but they were disregarded. She tried also to represent the matter to Company after the annexation. But in both cases she failed. It was not a time for constitutional agitation. There was no written constitution or recognised constitutional principles, laws or ways which had in any way assured solemnly the public in India of the rights and liberties of her princes and people and which had become the public law of India. The Company was conquering the country and consolidating its power with the help of treaties and alliances with individual Powers of the land and breaking them when its military need arose or an opportunity of further peaceful acquisition afforded itself. Its own interests of security and expansion guided its politics. Similar treatment was also awarded to Satara and Nagpur. The Maratha kingdoms were gradually being absorbed. The story of Satara and the constitutional agitation of her deposed King, Raja Pratapsing, and his agent, Rago Bapuji are a heart-rending reading and a commentary on the Company's morals and machiavellianism. Constitutional ways and agitation had no place in the politics of the Company. It was a politics of its own interests and not of any constitutional principles. It was a politics of power, of empire-building and market-controlling. It had not accepted solemnly the constitutional ideals of people's rights and interests in a public proclamation or system of laws as was done in 1858 and after. There was no recognition of the rights of citizenship based on any conception of mutual partnership.

IRRITATION & HUMILIATION

Even after the annexation the Rani was not treated well. The promised annual pension of Rs. 5,000 was not paid to her, because it was stated that there was some debt of Gangadharrao which had to be paid. She was only allowed to live in the city palace and to take her jewellery and ornaments. She was not permitted to go to Benares to perform a widow's sacred rites of hair-cutting. Six lakhs of rupees which were held by the Government in trust on behalf of the adopted son were not allowed to be used, even a part of it, for his sacred thread ceremony. A number of other small acts causing irritation and humiliation took place. But she had to bear them all patiently. These wrongs weighed heavily upon her mind. But the uncertain future of her adopted son and the loss of the great name and honour of her family caused her

(Continued on page 65)

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Maharani Lakshmibai Of Jhansi

(Continued from page 64)

greatest anxiety. She, however, led a very quiet, simple and pure life as Major Malcolm, the Political Agent of Bundelkhand testified.

FALSE ACCUSATION

Then came the Sepoy War in 1857. There was a massacre of British soldiers and officers at Jhansi. But the Rani had absolutely no part or share in it. She, on the contrary, helped them with food and provisions, shelter and escort. The sepoys then left for Delhi. There being no Government authority left at Jhansi, she was compelled to look after the affairs and administration of Jhansi, which she did in the name of the British Government from 7-6-1857 to 23-3-1858 when on that date the siege and battle of Jhansi was begun by Sir Hugh Rose with a huge army. She did this work in the hope that her son's hereditary rights to the State of Jhansi would be recognised by the Government. But her intentions were not believed. She was falsely accused of the guilt of massacre and rebellion at Jhansi. The British were anxious for revenge for the murder of their people against the people and Rani of Jhansi, though at that time not a single sepoy mutineer was left there in Jhansi.

On the 20th of March Rose sent an ultimatum in which she was to surrender herself and eight chief men and ministers of Jhansi unarmed and to go to his camp. The Rani refused this dishonour and humiliation. She did not believe in the unarmed surrender nor in the words of the opponents. She had heard the shooting of the Emperor's sons in the streets of Delhi and the deeds of revenge in Cawnpore, Brahmavarta and Lucknow. She knew she was not guilty of any massacre or rebellion. She was not prepared to endanger her honour and freedom by ignominious surrender. She determined to stake her life for them and she fought and fell ultimately without surrendering her honour, liberty or person.

TWO SCHOOLS

In the Indo-British conflict of 1857-58 there were two schools of thought amongst those who fought against the British. Each had its own distinct grievances, aims and methods. No doubt they seem to ally or amalgamate with each other in the hour of their needs and trial. The sepoys grievances were religious and social; their aims were destruction of British forces and power, and their ways were of war, massacre and loot. But they were ill-prepared, ill-equipped and ill-disciplined and had no commanding leader nor proper organisation and centre of power. The Maratha group were fighting for their political rights, honour and independence which they had lost since the fall of the Peshwa's Empire. Their ultimate aim was the re-establishment of that Empire and their ways of regular warfare and not of massacre or loot. The Rani represented this school of thought and action very completely. It is she and her associates who fought a political war of independence when they failed to secure and preserve their legitimate rights under the solemn treaties and laws of the land which were historically sacred to her.

HER JUSTIFICATION

Let us not mix these two currents and attribute the crimes of one to the other. The Rani was a woman of spirited nature and martial habits. She had not forgotten her legitimate claims and illegitimate humiliations. Glorious memories of her race and family were surging within her. Her honour and independence, her name and future were at stake. She had no other course open. Her fight was inevitable, justifiable and desirable. "Questions of sovereignty can be determined only by force." She would not suffer disgrace and dishonour. She would not surrender and retreat. She must fight and die honourably in the field of battle and she did. She performed her duty in the situation she was placed and under the circumstances which overwhelmed her. She fought bravely and fell honourably. Hers was a protest against the Company's policy and methods, its bad faith and breaches of the ancient laws of the land and the solemn treaties entered into. Her motives and spirit were honourable. Historical forces made her fight inevitable. Higher citizenship made it desirable. Results show it was justifiable. The Proclamation of 1858 admitted the rights of the people and princes. She fought three battles with a great adversary and a great, well-equipped, well-disciplined and well-led army at three places—at Jhansi, Kalpi and Gwalior. In all of them she justified her skill and leadership as a general, bravery and courage as a soldier, and her humanity and honour as a woman and Rani. None of her associates equalled her in her qualities of leadership. She failed because she had not the means, the men and the moment which are all necessary for success.

HER REMARKABLE ESCAPE

The battle of Jhansi lasted from 23rd of March to 4th of April 1858 for 13 days. In spite of her small army and bad equipment she gave the toughest resistance to her foes. She did not get any effective help from outside. After the city was entered into by the British she made a remarkable escape on the 4th April through the British lines. It was as remarkable as that of Shivaji from Panhala Fort (1660) or from Agra (1666), looking to the British vigilant, equipment and agility. She reached Kalpi after a ride of 102 miles within 20 hours. She had her son with her. During this fight she defeated and disabled one Captain Dowker and his few attendants who were pursuing her

The second battle was fought at Kalpi where she had joined the Peshwa's army. It lasted from 16th May to 24th May 1858 for nine days. Here also she showed great daring and feats of bravery. But the Peshwa's army was not properly disciplined and led. She advised the Peshwa to go to Gwalior and fight from there which was an armed and fortified place.

In the third battle at Gwalior the Rani played her part well. The battle lasted for two days. She performed her part very ably and daringly. But Rao Saheb Peshwa had not the ability to lead, organise and command. The army was not properly disciplined. The battle was lost. The Rani was surrounded by British troops, but she broke through them and would have escaped for the time being but her horse refused to cross a small canal which came in the way and consequently her pursuers reached her, and she was cut there by a Hussar and died but after killing her pursuer. She was then burnt near the place by her faithful followers. Her death was not known to the British Commander for two days.

In such a life lived and were embodied the highest national aspirations and traditions of our country at that time. One such life justified the political existence of our ancestors. Sir Hugh Rose remarked that the Rani was the best and bravest military leader of the rebels.

The Rani was the last of the heroes of our political ideals and national values and her revolt was the last battle for political freedom. If she had not asserted her political rights, fought for her honour and independence and answered the call of freedom, there would have been no Rani, no Jhansi and no war of independence.

In her childhood she showed herself as a clever, bold and spirited girl acquiring all the military, mental and moral education then available. As a woman, she was a loving and devoted wife. In her widowhood she proved a good mother to her adopted son, endeavoured unsuccessfully to preserve his hereditary principality and led a simple and religious life enjoined for a widow in the Shastras. As a citizen, she lived peacefully and helped the British when the sepoys mutinied and massacred. As a ruler in their absence she administered Jhansi ably for ten months. And lastly when circumstances compelled her to fight for her honour and freedom she showed her sterling qualities as a brave soldier and as an able commander—a fact which elicited unstinted admiration from her opponents. She proved herself a great citizen and patriot of India during the transition period of changing values and loyalties. Her name, fame and spirit are all sacred to us of nationalist India.

"The latest method of keeping thin, described by a dancer to a London correspondent—"Take a packet of pins and scatter them on the floor," he said, "and then pick them all up one by one, if possible without bending the knees. A packet a day keeps the paunch away."

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Books & Their Writers

Is Modern Civilization Collapsing?

BREAKDOWN. The Collapse of Traditional Civilization by Robert Briffault (Victor Gollancz, London).

The universal revolts of reason, the rule of militant nationalism in world politics, the open preaching and practice of the doctrine of force, the organised race for armaments the breakdown of international trade under the growing regime of high tariffs and policies of self-sufficiency, the intense rivalry in the manipulation of exchanges with the object of getting relative advantage in foreign markets, the intensified pursuit of highly developed countries of production for profit and not for use, the growing poverty of the majority in the midst of plenty—all these facts which are the incidents of modern civilization have in their cumulative effect produced in the minds of many philosophers and intellectuals a conviction that modern civilization is not a civilization at all and that it is anly a myth perpetrated by the interested parties. It is a fact that to-day politically and economically the world has gone mad. There is not even a method in this madness. Reason is uncersally dethroned. Passions, prejudices and the predatory instincts of greed, hatred and savagery have taken hold of the so-called civilized countries.

Why it is so? An answer is given by Mr Robert Briffault in his book "Breakdown" when he says that modern civilization is a counterpiece based on unreason, injustice and hatred and that the world could not be different from what it is to-day under the tradition civilization.

Mr. Briffault's book which deals with the orgin, growth and the actual working of modern civilization which he characterises as traditional civilization is at once thought-provoking and refreshing. There is one dominant idea throughout the whole book: Modern civilization is the result of tradition. This tradition is created by vested interests. It is the first fruit of injustice or social good. The basis and justification of this civilization is tradition which is the accumulated result of ancient abuses, greed, ignorance and savagery. "Civilization is not the outcome of any deliberate attempt to organise human society under the guidance of principles of reason or justice". The sanction behind the tradition and civilization is human mind. The set of values and beliefs which accept it as something good for humanity. The whole mental fabric which accepts this civilization is dominated by the incubus of tradition which has in its turn mutilated human mind, castrated intelligence and paralysed the healthy activity of mind thus rendering progress impossible.

Mr. Briffault maintains that the authority of this tradition is destroyed. The belief that modern civilization is for the good of humanity is underminded. Man has lost faith in Western civilization. "It is the entire mental fabric, it is its authority, the authority upon which the whole edifice of Western civilization rested..... which has collapsed completely for ever. The bottom has fallen out of the structure not in political combinations, not in economic systems but in the minds of men and women". There is a complete collapse. Nothing can suppress this revolt of mind. Mr. Briffault believed in the efficiency of human mind to effect profound changes in the destiny of mankind. The source of sanction is human mind, hence if that sanction is withdrawn, the whole structure is bound to collapse. Once the allegiance or loyalty to a tradition is lost, it is lost for ever. To-day, according to the author, modern civilization is "resented and disliked hence it cannot last long. He says "The civilization which is no longer able to command loyalty, confidence belief, devotion to it, which instead excites anger, contempt, hatred is doomed, no matter how many machine guns bombing planes it may dispose of. Force is of no avail where loyalty is no longer possible". It is in this sense that traditional civilization has collapsed.

Mr. Briffault sees no possibility of transforming the present society by means of reforms. He examines individualism, liberalism and other 'isms' as possible remedies and rejects them. He sees hope for humanity and a new civilization based on reason and justice. "Soviet Russia is living while the rest of the world is decrepit and dying". He maintains that no progress is possible as long as human mind itself is paralysed and stutified by tradition In Russia the incubus of tradition is removed hence the liberation of mind and the evolution of new humanity.

It is true that Russia is evolving a new humanity and a new civilization. It is also true that some of her achievements are already visible, but it is too early to evaluate them. Again, apart from Russia it is not quite accurate to state that the mental foundation of modern civilization has collapsed in capitalist countries. Sanctions behind is certainly withdrawn by the intellectuals, but the majority in these countries have not yet in fact withdrawn their active allegiance. Mr. Briffault's enthusiasm for his thesis prevents him from noticing this fact.

At times Mr. Briffault in making a point in favour of his arguments makes overstatements. He observes "Intellectually England is dead.....Four-fifths of the world's wealth is at present expended on armaments". Comments on the observations are unnecessary. Mr. Briffault's book should not be missed by all who are interested in the future of humanity and civilization.

G. N. J.

SIMAB'S WRITINGS

KALIM-E-AJAM. By Maulana Simab Akbarabadi, Qasr-ul-Adab, Agra, U. P. 8-1|2" x 6-1|2". Pp. 400. Cloth-bound. Rs. 3.

The name of Maulana Simab is not new to the readers of this paper. His poetical work entitled "Kar-e-Imroz" was reviewed in these columns some two years ago. Now he has brought out an altogether new book, which embodies not only some of his unpublished poems but also a selection of the various presidential addresses, which were delivered by him when presiding over the "Moshairas" at places like Agra, Aligarh, Dehra Dun, Amraoti, etc. Such addresses are fourteen in number together two other articles, giving an account of his own life and describing how he writes poetry. These addresses have been written in chaste Urdu and are replete with useful suggestions for bringing about the progress of the Urdu language and also the necessary reforms in our "Mushairas." It is a matter for gratification that these suggestions, which were well received at the time they were made, will be given a practical shape by some literary association.

The Poetry Section covers about one pages and mostly contains those "ghazals" which were recited at the various "Mushairas" during the last 40 years. A few latest poems have also been included along with the old ones. They not only make a pleasant reading but demonstrate the poet's great mastery over the Urdu idiom. In same places he has departed from the conventional ruts, but such things show how far he

(Continued in Col. 3.)

(Continued from Col. 4).

can think independently. The "ghazals" are, no doubt, very well-written and savour originality and freshness.

It is to be trusted that the present work will command the same "Kar-e-Imroz" some time back. respect which was extended to the

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ISLAM IN PRACTICE

"ISLAM IN PRACTICE." By Ghulam Muhammad, B.A. Amalgamated Press, Sialkot City, Punjab. Crown 8vo. Pp. 156. Paper cover. Price not given.

It was with genuine pleasure that we went through the whole book which records, in the form of stories, some of the "golden deeds" of the Mussalmans. The history of Islam is replete with such deeds and we trust that efforts will be made to place more books of this kind in the hands of Muslim youths, so that they may mould their lives in accordance with the high principles enunciated by Islam.

Of the living religions of the world Isam alone is the most maligned and the most misunderstood religion. That misunderstanding still prevails in the minds of non-Muslims although there is to-day no dearth of authentic books on Islam. Books of the kind under review are sure to help in removing the general prejudice against Islam and it is with this view-point that we commend it both to Muslims as well as non-Muslims. The author has rendered a solid service to the cause of truth by publishing this inspiring book, embodying those noble principles which were the guiding factors of the Mussalmans in days gone by.

The book, unfortunately contains several omissions of punctuation and mistakes of spelling, defects which should be removed in the next edition. The printing and paper are, however, good.

THE LOKSHIKSHAN

This magazine is now recognised as one of the finest periodicals in Marathi, and it has all along made a successful effort to live up to its title. The present number publishes a number of articles on a variety of subjects, which will cater to all kinds of readers. The article by Mr. Athavale on the silver screen deserves a careful perusal in view of the growing appeal of the cinema to child and adult alike. Prof. D. R. Gadgil's usual review of economic matters is this month devoted to a study of the recent budget of the Government of India. The political summary of the month gives an excellent insight into current events and adds to the interest of the number.

THE GOLDEN TEMPLE

TEMPLE OF SPIRITUALITY. By Jagjit Singh. Published by the Sikh Religious Tract Society, Tarn Taran (Punjab).

In this short volume of about a hundred pages, the author has succinctly and lucidly presented the history of the celebrated Golden Temple of Amritsar from the earliest days to modern times. "The Golden Temple of Amritsar," as the publisher's note observes, "which is the premier Sikh Shrine, forms the nucleus around which centres the major part of the Sikh history", and it is also famed far and wide for its artistic splendour. It has cast its magic spell over many a visitor from abroad, and it is one of the recognised sights of India.

It was an excellent idea, therefore, to write a short history of this Temple of Spirituality, and the author has evidently taken great pains to collect all the facts pertaining to his theme. He has a background traced the rise of the Sikhs from their first Master, the Great Nanak. It was of course necessary to do so, so as to properly illustrate the significance of his main subject. The Golden Temple holds a chequered career, and has had the misfortune to be demolished more than once. But every time, it has risen up from its ruins like the fabled Phoenix.

The book is well-documented and there are also a few good illustrations. It will be found of interest by all kinds of readers.

N. J.

ADVENTURES OF A FLYING CORPS MAN

FLYING AND SOLDIERING. By R.R. Money, Ivor Nicholson and Watson. 8sh. 6d. net.

To soldiers who have not many words to use or waste, this book will be a good companion. The writer delivers an unvarnished story of his adventures as an observer in the Flying Corps in days when the corps were doing pioneer work; when they went to do reconnaissance while "archres" were bursting around them. "The high explosive shells burst in a lump of black-smoke with a noise like 'crump'; the shrapnel shells burst in a longish sort of streamer of white smoke with a noise like 'woooff.' " There is no attempt to write a trailer account of his heroism. It is a plain, blunt story, which will be highly appreciated by all who are interested in flying and soldiering, as so many of our young men are these days. The story of the author's prison-days in Germany will be read with interest, as it gives us an insight into the mind of a patriotic Englishman when he suffers imprisonment and humiliation for the sake of his country. The Irish Chapters are full of tragic incidents. Every man, who love clean soldiering and unadvertised service for his country in times of extraordinary difficulty should read this book.

R. V.

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British Premier Who Saw A 'Death's Head'

Second Earl Grey's Strange Experience—Dying M. P's. Ghost Casts Vote In Division Lobby—Late Earl Balfour As Crystal-Gazer

Ghosts have been credited with doing many eccentric things. But only one, so far as I know, has ever been said to have cast a vote! This conscientious ghost was that of a member of Parliament writes Mr. Webster Evans, in "John O' London's Weekly".

He had been seriously ill, and was abroad when he received an urgent sumons from his Party Whip. The summons, he knew, would have been sent only for a division upon which the fate of the Government might rest. The member replied at once, promising that he would be in his place to vote at all costs.

When the debate closed on the night in question, the House divided, records Miss Ida Clyde Clarke in her collection of ghost stories, "Men That Wouldn't Stay Dead" (Long. 12s. 6d.) At the door of the Division Lobby a number of the absent member's friends, "as well as the tellers, saw him—of that they were very sure—and the tellers counted his vote.

But the shade of the Honourable M.P. did not proceed as far as the Division Clerks, who were tabulating the votes, to impress upon them his wishes; and because of this oversight on his part it was discovered next day that the number of votes recorded by these clerks was one fewer than the number given by the Lobby Tellers, and that in the list of the former this particular name did not appear. And so the patriotic ghost lost his vote.

It only remains to be said that as the matter was being discussed news reached the House that the member had died just at the time that he appeared to be casting his vote....."

In His Accustomed Place

Here is another, more modern, case that is equally difficult to account for. A member, Major Sir Carne Rasch, was too ill to attend a certain debate. But a fellow member, Sir Gilbert Parker, the novelist, said later:—

"My eyes fell on Sir Carne Rasch, seated in his accustomed place. As I knew that he had been ill, I made a friendly gesture and said, 'I hope you are much better'. But he gave me no sign of response, which surprised me much. His countenance was very pale. He fas seated, his head quietly supported by one hand; his face was impassive and severe. I pondered a moment what I had better do; when I looked in his direction again he had disappeared."

Another member, Sir Arthur Hayter, added his testimony to that of Sir Gilbert. He said that he had seen Rasch and had even called the attention of Sir Henry Campbell-Bannerman to his presence.

"When his two friends congratulated Sir Carne Rasch on not being dead, he told them that he himself did not doubt that he had really gone in spirit to the House, for he had been very anxious to be present at a debate which particularly interested him."

That is all. But it is a story that makes one think.

The Death's Head Appears

The Houses of Parliament seem to be happy hunting-ground for ghosts of various kinds. The second Earl Grey, when he was Prime Minister, declared that he had a strange experience when he was speaking. His story created all the more stir because he was an eminently practical man, with little belief in the supernatural. He was making his great speech in introducing the Reform Bill to the Upper Chamber when he saw "a death's head fixed right in front of him. According to his account, the strange apparition gradually shaped itself from space. For a few awful moments it was perfectly clear, and then it faded away as it had come.

"The Earl was very much upset by this unaccountable spectre, and said that it required all his powers of self-command to keep himself from temporarily collapsing."

What is portent was no one could fathom. And to make the story odder still, Earl Grey's daughter, who was at home, "suddenly saw fixed in front of her a death's head, which appeared and disappeared in the same manner as that seen by her father." She spoke of it to several people before she saw her father or heard of his similar experience.

The Mysterious Boat

Then there are other more regular visitors. One, known as "Big Ben", is said to make his dramatic appearances before the deaths of members of the royal family. He glides along the Thames in an old skiff in the direction of St. Stephen's at midnight—and as the last note is struck by the real Big Ben, boat and boatman disappeared in the terrace wall!

"It is related very circumstantially that when the ghost appeared on the thirteenth of January, 1892, the night before the Duke of Clarence died, the crew of a river-police boat saw the mysteriously-moving boat and hailed it. There was no answer, so the police gave chase. But the spectre always held the advantage, though the pursuers were hot upon the stern of the phantom skiff when the latter melted into the stones of the Terrace—so hot, indeed, that they went themselves full tilt into the wall and nearly came to grief. A constable on the Embankment above declared he saw the whole scene, and he gave in his report accordingly."

There seems to have been some official discussion as to what might be done about it, but Scotland Yard wisely left the matter where it was.

What The Attendant Saw

Another unwelcome visitor is the Terrace Ghost, first seen by an attendant named Ralph on a winter night in 1878. He was almost scared out of his wits, but

(Continued on page 72)

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COUNT TOLSTOI

(Continued from page 40)

them out in three heaps. Then the lion said: "I am entitled to one of the shares and so I shall take this one. The second share is the bear's but let him remember that I am king. He must respect me. The third share belongs by right to the wolf but if he dare touch it I shall tear him to pieces."

LOVER OF CHILDREN

Among the numerous good qualities of the writer, his attitude towards children, his own as well as other's, deserves special mention. He loved children so much that in 1872 he opened several elementary schools in which he himself taught children. Before that he used to bring the children of the village of Yasnaya Polyana to his house and ask his son and daughter to teach them. Many a time he himself sat down and related tales to them and then asked them to repeat the stories in their own words, thus checking as to whether the tales and fables were comprehensive and appealed to the children or not.

Mr. S. L. Tolstoi, the son of the great writer, who is a distinguished music composer and in his advanced years is residing in Moscow, wrote the following reminiscences of his childhood and of his father's treatment of them as children: "Our father rarely punished us by the usual methods: we were not thrashed or taken by the ears or made to stand in a corner, but he let us know when he was dissatisfied with us. When we behaved badly he limited himself to reproving us in a quiet voice. Sometimes he would make sarcastic or humorous remarks. What displeased him most of all was telling lies or rudeness no matter to whom."

As has already been mentioned Tolstoi greatly disliked the aristocracy and the Church. The latter ex-communicated him and the former left no stone unturned to make all kinds of trouble for him. The following incident is ample proof of how much the great writer disliked the despotic ruling families not only of Russia but of other countries as well. In 1891 the sculptor Ginsburg came to Yasnaya Polyana to see the writer. In his conversation with the sculptor Tolstoi expressed his disatisfaction with sculptors as a whole, saying: "The sculptors have put up too many monuments of the royal emperors in Europe. Worst of all is that they have presented cowardly non-entities as heroes with drawn swords and thrust out chests."

LETTERS TO THE CZAR.

As a passive resister to evil Tolstoi twice wrote letters to Czar Alexander III, which were of course unanswered. One of these letters he wrote when a number of revolutionaries were sentenced to be executed for assassinating Alexander II. In his letter Tolstoi exhorted the Czar to let Christian truth triumph. He appealed to the Emperor's prudence, pointing out that the execution of three or four people out of hundreds would only intensify the peoples' hatred. But the Czar paid no attention to the great writer's appeal and the revolutionists were hanged.

He wrote another letter to Alexander III in connection with the so-called case of Khilkov. Prince D. Khilkov was the only son in a wealthy family. In a fight during the Russo-Turkish War he killed a Turkish officer. This so affected him that he left the military service, distributed his enormous wealth and properties among the peasants and settled down in a village. There he lived with a woman whom he did not marry in church. As a religious dissenter Khilkov was arrested and without a trial was sentenced to six years' exile in the Causcasus, while his two children, a boy and a girl, were taken by the police to Petersburg and baptized by force.

In his letter to the Czar, Tolstoi tried to arouse the compassion of Alexander III for the unhappy fate of the innocent man and his children. He wrote: "The persecutors contrived the most cruel violence that can be done to a man. They entered his home, took away his children, and sent them away. And all this is done in your name, Sir". But this letter of Tolstoi was also disregarded, as was the previous one.

In his private life, Tolstoi was very simple. From his outward appearance it was difficult to differentiate him from an ordinary peasant. He would walk for miles in the villages in order to meet peasants and talk with them; study their habits, dialects and to know their complaints, tragedies and misfortunes which afterward served as first-hand and precious materials for his writing. No one wrote or gave a better analysis of peasant life than did Leo Nikolaevitch. His house was open to all and was like a court of justice. Here he received peasants, workers, actors, artists, painters, sculptors, statesmen and princes.

At Yasnaya Polyana to this day stand his cobbler's tools: the hammer, awl, a pan of wooden nails and other things which show with what great love he used to labour and satisfy his petty needs himself. Horse riding was his favourite exercise, while various Russian out-door games, such as "gorodki," etc., were his most beloved pastimes. Very often he played at various games with his children. In short Count Leo Tolstoi, whose philosophy of passive resistance to evil has found deep roots in India, as have his writing stamped their undisputed authority in Russia and other countries, combined in himself all of the qualities found in great people. Tolstoi was a great man alike among the small and great people, and his name will remain in its most respected places among the names of the great people of the world for a long time.

A Puzzle Poem of Washington

EACH of the 11 missing words which is necessary to complete a rhyme is an adjective which describes a quality of the first American president. The asterisks correspond to the number of letters in each word.

After you have solved the puzzle poem, cut out the drawing and mount it on cardboard for convenience in handling. Then get out your set of colored crayons or water-colors and see how attractively you can color the picture.

The puzzle poem follows:

Tillie and Tommy are going to celebrate,
The birthday of a man who is very (1) *****.
As Martha Washington, when a girl,
Tillie looks dainty with her hair in curl.
Tommy as Washington, will speak;
He's been rehearsing a whole week;
But studied first, about the man.
I think that was a clever plan.
Next Saturday this handsome lad will rise,
And say: "Our first president was (2) ****
He loved his country as all should;
He loved his people and was (3) ****,
And fearlessly his wisdom gave,
For Washington was also (4) *****
In history, his name will ever shine,
Because he was strong and (5) ****.
Magnificent he was and (6) *****,
With a will to mold a mighty land.

He knew how to do and to dare;
In all his dealings he was (7) ****.
—And in our history, too, we find,
Our president was also (8) ****.
Courageous was the man, and (9) *****,
Though filled with cares, his head ne'er was bowed.
So sure of every word, and (10) ****
He guided well his honored term.
Gentle in his heart and (11) ****,
All men were grateful in his trust."
"My name is George, too," Tommy said,
"And I wear a wig upon my head,
And you can guess that I am proud
That in this play, I am allowed
To be George Washington, indeed,
Who proved to be our country's friend, in need."

An Easy Trick with Cards

FIVE cards are chosen by five spectators; each person receiving a slip of paper upon which he writes the name of his card. He rolls the slip into a ball and lays it upon the card, which is face down.

The magician tosses the paper balls into a glass and picks up the five cards. Then he orders the balls to be rolled on the table. At his instruction, four of the persons each pick up a paper ball.

The magician drops one of the cards on the table, and puts the remaining paper ball upon it. When the ball is unrolled, it is read, and for example, say it is the eight of clubs. The card is turned up and it is the eight of clubs!

Of course, it can be done when all the cards are alike. A borrowed pack is used in this trick and the secret lies in the paper balls.

First of all, the slips are roughly torn and they vary in size. As no two persons will roll a paper ball alike, the result is five different balls, varying slightly in size.

In picking up the cards upon which the balls rest, the magician takes the one with the smallest ball first, and so on, following in order of size or noting any slight difference in the balls.

When the balls are rolled from the glass, four of them are picked up, one by one. The magician easily detects which remains—number one, two, three, four or five, and he tosses the corresponding card on the table.

A Magic Number

CAN you find this missing number? Here are some good clues to help you.

When this number is multiplied by 3, 6, 9, 12, 15, 18, 21, 24 and 27 the product in each case is composed of the same figure repeated three times. Furthermore, the sum of these three figures in each case is equal to the number used in multiplying the missing number.

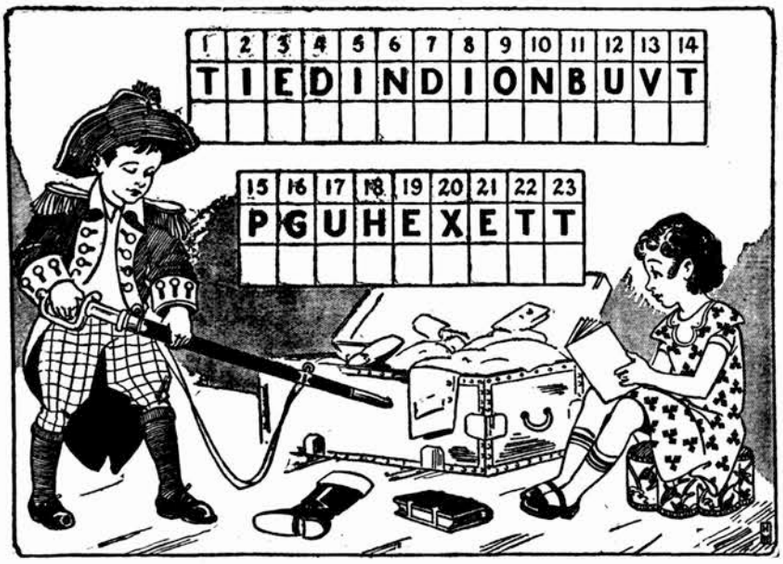
The Puzzle of the Pucks

JUST before the beginning of a hockey match between the Beanville and the Boggberg teams, Bill Binks, the captain of the latter organization, noticed that 11 pucks had been arranged in four diagonal rows as shown in the drawing. Bill could not figure out why the pucks were grouped in this way, but being a puzzlist, he studied the arrangement.

Bill figured out that by discarding one of the pucks and changing the position of three others the 10 pucks would form a triangle like the set-up shown in the small shaded square.

What puck is discarded and what three are moved to other positions to effect this arrangement?

(For the solutions of these puzzles see page 72).



A Cryptogram of the First President

George Washington's birthday is particularly honored in Bobby's home, because Bobby's great-great-great-grandfather was an aide on Washington's staff. On the 22nd day of February, therefore, Bobby and his sister are accorded the privilege of ransacking the ancestral trunk in the attic. And what a treasure house it proves to be for the children. Bobby spends his time parading around in his forebear's regimentals, but Bessy, being of a more studious nature finds it more interesting to pore over the yellowed pages of her progenitor's journals. Thus it is that she has become an authority on the life of the first American president and is able to present this cryptogram about George Washington.

Below are given 23 statements, some of which are true and some of which are false. If you think a statement is true, copy the letter shown in the picture beneath the number of the statement, but if you think the statement is false, write down the letter preceding the one given in the alphabet. The correct letters will spell a title bestowed upon Washington by the English poet Lord Byron. The definitions follow:

1. Washington's entire life was lived in the eighteenth century.
2. Washington was born at Mount Vernon, New York.
3. Washington was his mother's eldest son.
4. Washington's parents were very poor.
5. Both Washington and his brother were officers in the English army.
6. The number of the regiment Washington commanded as a colonel was the same as the day of the month on which he was born.
7. Washington was graduated from William and Mary college.
8. Washington was a surveyor by profession before he became a soldier.
9. Washington's ancestors came over on the Mayflower.
10. Washington did not sign the Declaration of Independence.
11. Washington saw his first active service at Bunker Hill.
12. A decisive victory of the revolution was won at Saratoga by Washington.
13. Washington defeated the British on the Monongahela River.
14. England was the only country Washington ever fought against.
15. Washington drove the Hessians out of New York City at the battle of Long Island.
16. The state of Washington was named after the president because he discovered it.
17. Washington never lost a battle in his career.
18. Washington was the only officer in the continental army to attain the rank of general.
19. Washington was the only president to be unanimously elected.
20. The Emancipation Proclamation was issued by Washington.
21. Washington was inaugurated at New York City.
22. The battles of Trenton, Princeton and Monmouth were fought by Washington during the same campaign.
23. Washington served two terms as president.

(For the solution of this puzzle see page 72).

New Stunts

WHEN you are at a loss for something to do try these stunts as a form of amusement:

I.

Bend both arms across your chest so that your finger-tips are almost touching. Then press the tips of both forefingers together, and challenge a friend to try and pull your hands apart by grasping your wrists.

Your friend will not succeed, that is if you press the finger-tips very hard.

II.

Pat the top of your head with your left hand, as you rub your right hand up and down on your chest. Ask someone to call out "Reverse!"; then start patting your head with your right hand, and rubbing your chest with your left. This trick is not very easy, but after a great deal of practice you will be able to do it effectively.

III.

Take an ordinary drinking glass and a cork. Dip the cork in water and rub it on the glass. With a little practice you will find you can give a very good imitation of a bird singing.

Bathing Beauties' Age Problem

THE ages of these nine bathing beauty contestants in a recent swimming race form an interesting mathematical puzzle.

The average age of the members of the group is 21 years. The oldest girl is eight years older than the youngest swimmer.

From these clues how quickly can you find out the age of each of the nine swimmers?

(For the solution of this puzzle see page 72).

FUN WITH FIGURES

THE annual convention of the Sons and Daughters of the Mystic Mulberry took place on Tuesday morning. Though coming from nine different towns, the delegates were transported by a single bus which made a separate trip from each town to the convention grounds.

With the exception of Blinkville, all the towns sent the same number of delegates. Now this is the odd part of the affair which affords the puzzlist some fun with figures. The bus had a fare meter which registered the total number of passengers carried. At the end of each trip, after the first, the meter registered a number of two digits, the first of which was the same as the last digit of the figure recorded at the end of the previous trip.

Can you tell from this, how many delegates attended the convention?

In making the nine round trips to carry the respective delegations to the convention hall and back to their homes the bus travelled a total distance of 270 miles. Starting with the nearest town the distance of the other eight towns from the convention hall increased five miles. How far away was each town?

(For the solution of this puzzle see page 72).

COOL & REFRESHING

PURE JUICE OF SASWAD ORANGES from the hills of MAHABLESHWAR the hill resort. A super summer drink to keep you cool and fresh the day. Contain all codes of Vitamines overcome listlessness and fatigue.

Prepared by A. KALVERT & Co. Duncan Road, BOMBAY.

Authorised suppliers to Indian Govt., Army and Navy Contractors.

DEAFNESS!

Partial or total and complicated with other troubles cured radically with easy home treatment. Guaranteed cent. per cent. success. Particulars on request.

Dr. RONTGEN, Saguna, Bengal (B.B.).

GONORRHOEA

"NIRMALEENE" Cures Gonorrhoea, Gleet, Pain, Leucorrhoea, Seminal Discharges and all Urinary Diseases of both sex radically and permanently. If not price refunded. Price Rs. 3. Postage extra.

Mrs. K. M. DEVI, SAGUNA, Bengal.

SQUARE OF WORDS

vertical rows. The following definitions afford the puzzlist a fine clue to each of the words, the letters of which are to be placed in the 36 squares.

1. A large North American deer which is commonly and erroneously called the elk.
2. Quickness of perception or discernment.
3. Operated by a handle or a lever.
4. To set to the account of.
5. To grow teeth.
6. Adverb meaning verily.

Conundrums

IF a snow-man could dance and received an invitation to such a social function where would he go?

2. Why is the letter Y like Independence Day, Thanksgiving Day and Christmas?

3. What is the difference between a studious person and a cowboy?

4. What two flowers would you expect to find in an animal circus?

(For the solutions of these puzzles see page 72).

Rubbing a Mark Through a Table

AS an amateur magician you can amaze your friends by your claim that you can drive a chalk mark through the top of a table. When challenged to make good proceed as follows:

Make a little chalk mark on the top of the table, and tell your friends you can rub that chalk mark right through the table till it reaches your hand underneath. Show them the palm of your left hand to prove it is quite clean.

Place your left hand under the table, and with your right hand pretend to rub the chalk mark very briskly through the table. Then bring out your left hand and, lo and behold! there is the chalk mark on your palm, and the surface of the table is clean!

The secret of the trick is that you previously rubbed a little chalk on the finger nails of your left hand. When you placed your left hand under the table you just doubled your fist and rubbed the chalk from your nails on to your palm.

YOUTH MOVEMENT IN GERMANY AND RUSSIA

Vitality And Readiness For Self-Sacrifice Noticeable In Both

Mr. Ramsay MacDonald's youngest daughter, Sheila, who spent a month in Germany last autumn studying the youth movement there, gave an account of it at a meeting of the National Association of Mixed Clubs last month. She said (says the "Manchester Guardian's" London correspondent) that virtually all the 7,000,000 young people in Germany between the ages of ten and eighteen, or twenty-one for girls, with the exception of Jews and non-Germans, belonged to the Hitler Judgend and that the movement was in the forefront of the National Socialist programme, since it was felt that only by youth could Germany be made a truly National Socialist State. It was fundamental that youth should be led by youth, so from the youngest to the oldest units the leaders were of the unit's age. Older leaders were specially trained at leaders' schools and were regarded as a class apart.

All these young people were engaged in National Socialist activities, and all the units met on Wednesday evenings for patriotic occupations, while on Saturdays it was almost compulsory to meet for outdoor sports, games and drill. While they were trained in discipline on military lines, it was denied that the movement was military in spirit. In all their activities the boys and girls were kept apart. The girls were trained in domestic arts. Mixed camps were no longer allowed.

Miss MacDonald thought some of the children resented the loss of personality and were likely to grow up with very strong opinions. She admired the general vitality of the youth and the spirit of self-sacrifice. One lad told her that his whole life was a sacrifice to Hitler and to Germany. A young soldier in Hitler's bodyguard said that he could not marry any girl who was under five feet eight inches in height. When she asked what would happen if he fell in love with a short girl, he replied: "Impossible. I never look at a short girl."

PRAISE FOR RUSSIAN YOUTH

An enthusiastic account of the Youth Movement in Russia, as he had seen it during two visits, was given by Mr. Truman, a member of the association. There were from ten to twelve million members of the movement, he said, their ages ranging from eight to twenty-three. The Russian said that they were pacific and were only preparing to defend themselves on the East or the West, but a belief was ingrained in the children that their military activities were preparing them to defend not only themselves but the new form of civilisation they were trying to build up.

In Russia there was the same vitality and readiness for self-sacrifice as Miss MacDonald had found in Germany and great stress was laid on outdoor sports, but the young people were educating themselves not only on Socialist but on broad cultural lines, and they formed a large part of the audience at the opera, theatre, ballet, and cinema.

An interesting new sport which girls seemed to monopolise was parachuting. Ballroom dancing was a novelty, and folk-dancing was seen everywhere. One could not walk through the streets of Moscow or Leningrad without realising the frank, free and jolly companionship that existed between boys and girls. The general underlying impression one brought away from Russia, especially regarding the young people, was of the vivacity and joy with which they all went about their jobs.

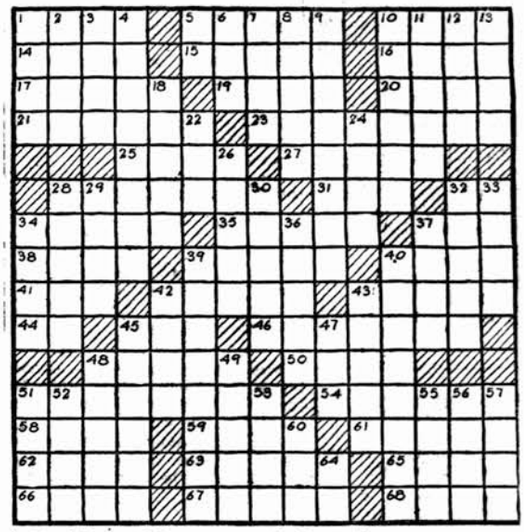
Our Cross-Word Puzzle

HORIZONTAL

1—Become liquid.
5—Form of address.
10—Regrets.
14—River in Germany.
15—Suppose.
16—Unusual.
17—Once more.
19—Arabian chieftain.
20—Sharp nail.
21—A foxtail-grass of Europe and Asia.
23—What congressman from Georgia became vice-president of the Confederate States?
25—What Russian czar was nicknamed the "Terrible"?
27—Revoke a bequest.
28—Commanded.
31—Those in power.
32—Exclamation.
34—Who was the composer of "The Merry Widow"?
35—Remains expectant.
37—Metric measure of area.
38—Utilized.
39—Allotted place.

VERTICAL

1—Ancient kingdom of Syria.
2—Who was ambassador to France till 1933?
3—Incline.
4—What island is separated from Venezuela by the Gulf of Paria?
5—Japanese measure.
6—Imitate.
7—Becomes obscure.
8—Feminine name.
9—Who wrote "The Ordeal of Richard Feverel"?
10—Curves.
11—What is the capital of Oregon?
12—Persian coin.
13—Binds with stitches.
18—At no time.
22—A river in North Carolina.
24—Writing implement (plural).
25—More recent.
26—Island in the Baltic.
29—Who was the mother of Zeus?
30—Has courage for.
32—What spirit appears in Shakespeare's "Tempest"?



40—One of the Great Lakes.
41—New Zealand parrot.
42—Chosen.
43—Covered with a climbing plant.
44—Hebrew name for God.
46—Color.
46—What American lawyer was sent to England in 1861 as an agent of the Confederacy?
48—Grapes.
50—River in France.
51—Frying-pans.
54—What seaport town is the capital of Oman, Arabia?
55—Italian coins.
58—Greek letter.
61—Climbing perennial plant.
62—Structure for baking.
63—Sphere of action.
65—Hebrew measure.
66—Gone.
67—What kingdom in Asia contains the highest mountains in the world?
68—Salamander.
33—Pay attention.
34—What Evangelist was a physician and companion of Paul?
36—What country owns Eritrea?
37—Exterior covering of seeds.
39—What is the official library of Oxford University?
40—Act of turning.
42—Part of a ship.
45—Unreal.
45—Mollify.
47—Doctrine.
48—Conflagrations.
49—Place for safe keeping.
51—Water spilled about.
52—Room in a Pueblo dwelling.
53—Short distance.
56—Hillock of stratified drift.
56—Again.
57—Having a sharp, sour taste.
60—Of each an equal quantity.
64—What species of Indian madder is used for dyeing turbans red?

(The solution of this puzzle will appear in our next Sunday's issue)

PATAGONIA ACHE
AVISO ALL SHALL
RIOLE FOUL PATIO
MILL DAMSEL STAT
AD PERI GOATS
CALM CHOSE FA
BRILL PRESS PUN
ROTE PRONE CAST
ODE BRINY FALSE
WE BOONE PURL
BLANC MIND PO
ASEA GERALD LAD
LIMIT TOLL SAND
ARENA OVA ROWEL
SLEW NERVOUSLY

Last Week's Cross-Word Puzzle

FOOTWEAR

For comfort, long wear and distinctive style, there are no better shoes than Flex Shoes! Guaranteed solid leather, Oxford shoe (illustrated). Rs. 6-8 per pair, all sizes.

J. J. SURATWALLA & SONS
MANGALDAS ROAD,
Lane opp. G. T. Hospital Bombay, 2.

JUPITER GENERAL

is doing all classes of INSURANCE Business.

LAUGH AWAY YOUR BLUES

"A pint of ale, please."
"Heavy or light?"
"Light, I have a long way to carry it."

"You seem to have forgotten that you promised to love, honour and obey."

'Obey? Gee! I thought he said 'O.K.'!"—London Humorist.

* * * *

Baggs—Happy are they who look before they marry.
Boggs—Yes, and overlook after they marry.

* * * *

Yawning Miss—Is that watch of yours going, Willie?
Lingering Suitor—Yes, dear.
Miss—When?

* * * *

Pot (looking in a greengrocer's window)—Those are mighty big oranges, Mike.

Mike—Yes, it wouldn't take many to make a dozen.

"Your Wife's a blonde, isn't she?"
"I'm not sure; she's down at the beauty parlour now."

* * * *

First Student—"What do you think of Bacon's essays?"
Second Student—"I think Bacon's a ham.

Wise Guy (boarding a street car): "Well, Noah, is the ark full--
Conductor: "No, we need one more jackass, comes on in."

* * * *

An expert says that a really good diamond will make a hole in almost anything.
Especially a banking account.

* * * *

He: "All men have a soft spot somewhere."
She: "That's why women throw themselves at their heads."

* * * *

M.P. (boarding train): "Porter, I'm in lower three; is my berth ready?"
'No sir, I thought you politicians made up your own bunk!"

* * * *

Tramp: Lady, I'm almost famished."
Hosewife: "Here's a cent. But how did you fall so low?"
Tramp: "I had your fault. I was too extravagant."

* * * *

First Philospher—"Of course every young man thinks he'd be perfectly happy if he could only have his own way."
Second Philospher—"Yes and the older he grows the happier he is to think that he didn't have it."

* * * *

The famous detective arrived at the scene of the crime.
"Gracious," he said, "this is more serious than I thought. This window has been broken on both sides."

"Does this village boast of a choral society?" inquired the new resident.
"Well," said the postmaster, "I can't just say that we boast of it. We just suffer in silence."

* * * *

Kind lady—"Why are you srying, little boy?"
"I've lost sixpence.'
Kind lady—"When did you lose it?"
Boy—"This afternoon, and mother has sent me out again to look for it. She says if I can't find it fourpence would do."

A brief recently filed, in the Florida Supreme Court contained a new definition of the word "logical," given by a Negro witness.
"Did you know, the defendant, Pearson?" the witness was asked.
"I had a logical acquaintance," the Negro replied.
"What do you mean by logical asquaintance?"
"Well," the witness replied, we both belong to the same lodge."

* * * *

Jean--"Fashions may come and go, but there's always a demand for cosmetics."
June—"Yes, women can't go wan forever."

* * * *

Little Rosalie, a first-grade walking with her mother, spoke to a small boy. "His name is Jimmy and he is in my grade." she explained.
"What is the little boy's last name?" her mother asked.
"His whole name," said Rosalie, "is Jimmy Sitdown—that's what the teacher calls him.'

* * * *

Young Mother: "What makes you think our boy is going to be a politician?"
Young Father: "He says more things that sound well and mean nothing than any other human being I ever saw."

* * * *

A little Scotish boy, having become an uncle at the age of four was taken to see the new baby.
"What's she saying, Sandy?" asked his sister, as the infant made the usual gurgling noises.
Sandy cast a wary and inquiring eye around the room and then replied: "It sounds like 'Gie Sandy an apple.'"

* * * *

Pamela: "Isn't Sport a naughty dog, mummy? He ate my doll's slipper."
Mother: "Yes, darling. He ought to be punished!"
Pamela: "I did punish him. I went straight to the kennel and drank his milk."

* * * *

They sat at the table, he and she, and gazed into each other's eyes, what time he mechanically consumed the food which was set before him.
"Ah," she said. "I'm glad you like it. Mother says that there are only two things I can make properly—potato salad and marmalade tart."
"Indeed?" said he. And which is this?"

* * * *

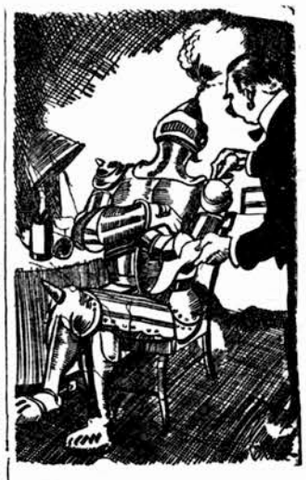
"He died in harness, poor chap."
"Yes, and, by the way, did you ever notice how much like harness life is?" There are traces of care; lines of trouble; hits of good fortune, and breaches of faith. Also tongues must be bridled, passions curbed and everybody has to tug to pull through."

* * * *

"I hear you entered your dog for the show?"
"Yes."
"But it's a mongrel, isn't it."
"Yes, but my dear, think of the really nice dogs it gives him the opportunity of meeting.'

* * * *

"What is there about betting on horse-races that is so bad for the health?" asked young Mrs. Brown.
"I never heard of anything," answered the visitor.
"Didn't you? every time Charles makes a bet he comes home and says there's something wrong with his system."



AFTER THE CARNIVAL SUPPER.
Waiter: "I ask you for the last time—will you pay your bill, or are we to make a forced entry?"

"What are you children playing?" asked Mother one day.
"We're playing church." replied Jackie.
"How nice!" said Mother; "but worshippers shouldn't whisper in church."
"We know that, mother," said Jackie, "but were the choir!"

* * * *

"We got a new baby at our house."
"Didya hand back the old one?"

* * * *

A Scots goalkeeper has been fined for striking a referee. And rightly, too. What are spectators for? asks the Derry journal.

* * * *

Teacher: "Now, children, who can tell me what a lake is?"
Jimmie McFadden: "Plaze, Miss, it do be a howl in the bottom of a tay-kettle."

* * * *

Salesman—"Something in golf apparel, madam?
Lady—"I would like to see some handicaps. Large size, please. My husband said that if he'd had a big enough handicap yesterday, he'd have won the match."

BRITISH PREMIER WHO SAW A "DEATH'S HEAD"

(Continued From Page 68)

his account tallied with that given later by other privileged spectators. This spectre, it is said, dressed in dirty white robes, "begins its weird and melancholy march along the promenade, and comes to a standstill at the opposite terminus. It pauses, then casts a dismal, horror-stricken look up at the famous house of British Legislation, and in an apparent paroxysm of agony gives utterance to piercing shrie kand forthwith casts itself headlong into the dark waters below."

What its particular grievance is no one knows. But apparently it has become resigned now—or bored—and seldom shows itself. There are other tales, too, told, I expect, to all the new boys of Parliament to make their flesh creep.

Lord Balfour's Vision

The late Lord Balfour was interested in clairvoyance, and seems to have had certain powers as a crystal-gazer. On one occasion he saw "a house in a bowl of water. He had never seen this house, yet he described it perfectly and said a white Persian cat was walking down the stairs. Though the light in the room was changed several times, the picture remained for some time. He afterwards met the lady who lived in the house and who owned the white Persian cat. She said the picture he had seen was accurate in every detail."

These are the best of Miss Clark's stories. She tells many others, too—of the Red Man who was supposed to have appeared to warn Napoleon, of the Wesley family's queer visitor, of the huge white birds that are said to presage tragedy for the Hapsburgs, and so on—but she was deliberately embellished them. And, on the evidence of the book itself, a ghost story is far more effective if it is told in a matter-of-fact style, without being written up. But the book as a whole is good entertainment.

SOLUTIONS OF THIS WEEK'S PUZZLES

Conundrums: 1. To a snow-ball, of course. 2. Because it comes only once in a year. 3. One stocks his mind and the other minds his stock. 4. Dandelion and tiger-lily. 5. The fin is (fin)ish. 6. Because it completely mantles the ground. 7. One makes a din and the other a dinner.

Cryptogram: Classifying the statements properly makes the letters spell the title. THE CINCINNATUS OF THE WEST.

Puzzle Poem: The missing words are: 1. Great. 2. Wise. 3. Good. 4. Brave. 5. Fine. 6. Grand. 7. Fair. 8. Kind. 9. Proud. 10. Firm. 11. Just.

Fun with Figures: There was one passenger on the first trip and 11 on each of the other trips, making a total of 89 delegates.

The nine towns were distant from the convention hall, 7, 9, 11, 13, 15, 17, 19, 21 and 23 miles, respectively.

World Square: The word square is composed of the following words: 1. Wapiti. 2. Acumen. 3. Pumped. 4. Impute. 5. Teethe. 6. Indeed.

Bathing Beauties: The ages of the nine swimmers are 17, 18, 19, 20, 21, 22, 23, 24 and 25 years, respectively.

Puzzling Pucks: A diagram of the solution will be mailed upon receipt of request accompanied by an addressed, stamped envelope and a clipping of the puzzle.

Magic Number: The number is 37.

MAKING INDIANS FIGHT INDIANS

Debate On Office Acceptance In Anti-Office Conference

LUCKNOW, April 10.

In the Anti-Office Conference, held under the presidency of Sardar Sardool Singh Cavesheer, a long debate ensued on the question of office acceptance.

Babu Sampurnanand said, by accepting ministry they would make Indians fight Indians.

Lala Dunichand said, he was in the Congress for 30 years and he agreed there was no way except mass action for winning the country's freedom. But he maintained that by capturing ministries they could have ample scope for mass action.

Mr. Rajaram said, Congressmen in office would not be able to do anything whereas the public would be against the Congresss.

Tribute To Bose

This Conference expresses its indignation at the arrest of Sjt. Subhash Bose and condemns the vindicative persecution on the part of the Government whereof he is a victimic and it pays tribute to Mr. Bose for his brave decision to defy the ban placed on his return.

This Conference expresses its sense of loss at his enforced absence from the Congress session at which his opposition to the policy of compromise and office acceptance would have been of great weight and value.

Irish Example

Sardar Sardool Singh Cavasheer who opened the proceedings declared that the Parliamentary method was only for the purpose of propaganda and that civil disobedience though suspended had not been abandoned. The reason why the moderates were left without following was, they worked the existing reforms and the same fate would befall Congressmen if they accepted office. If India had even three-fourths of the powers given under the Irish Free State constitution, he would not mind making a false oath of allegiance and using the machinery for gaining their goal. He wanted the Working Committee to show courage and give lead instead of putting off the decision. He did not doubt the patriotism of their leaders but the country needed a courageous lead Mr. Mehar Ali said they stood for complete independence and direct action and would not capitulate to Government on any terms.

Hakim Mohamed Abdulsalam of the Frontier Province opposed the resolution stating that there was no other programme before the country. If they were logical they should boycott councils but having gone there and built the edifice they should not leave it to others to house it. Ghulam Muhamed a Khudai Khidmatgar of the Frontier Province asked them first to remove clauses for independence and wrecking the constitution before thinking of acceptance of office.

Government Fears

Mr. N. R. Joshi declared that Government fearing a world war was anxious to have Congressmen as ministers for getting support from the country. Mr. Laxmanswami Mudaliar a delegate from Tamid Nadu declared that Tamil Nadu stood against acceptance of office except a few leaders. Mr. Yagnik asked them whether in Motinagar named after late Motilal they could agree to accept office without the fulfilment of conditions laid down by Motilal Nehru namely, freedom from control of Governor, absolute control over purse and services. Government wished Congressmen to become jail wardens and prevent the entire country which was jailed from being freed from shackles. Mr. Rafi Ahmed Kidwani said the Working Committee resolution instead of proposing to wreck the constitution leant, in fact towards the view favouring acceptance of office. They should combine their forces and prevent the Congress from passing such a resolution. Babu Sampurnand and other also spoke in the same strain.

NEW YORK CITY'S GIFT TO MOLLISONS

Jewellers Not Paid For Medals Present Demand

Jewellers who made the medals which were presented to Mr. and Mrs. James Mollison by the city of New York at the end of their trans-Atlantic flight in 1933 have never been paid. Two medals were given to Jim and one to his wife Amy.

Now the City Treasurer has asked the Board of Estimates to pay a bill of about £35 which has been presented to the city by a firm of jewellers wuhich made the medals.

The Treasurer is without power to pay it, because no appropriation was ever made to cover the cost of the medals.

Altogether six medals are involved. These were given to the city's distinguished guests between June, 1932, and July, 1935.

Besides Mr. and Mrs. Mollison, medals were given to Amelia Earhart, Wiley Post and General Balbo.

League Football

LONDON: April 10.

The following are the results of League football matches played to-day:—

First Division.

Arsenal 4, West Bromwich 0.
Aston Villa 4, Wolverhampton 2.
Blackburn 2, Liverpool 2.
Bolton 1, Preston 1.
Chelsea 1, Derby 1.
Everton 1, Brentford 2.
Grimsby 3, Stoke 0.
Manchester City 1, Leeds 3.
Portsmouth 0, Huddersfield 0.
Sheffield Wednesday v. Middlesbrough (not played).
Sunderland 2, Birmingham 1.

Second Division.

Blackpool 2, Southampton 1.
Burney 2, Manchester United 2.
Bury 1, Bradford 0.
Doncaster 0, Sheffield United 0.
Newcastle 4, Hull 1.
Nottingham Forest 2, Norwich 2.
Plymouth 1, Swansea 2.
Port Vale 1, Fulham 0.
Tottenham 1, Charlton 1.
West Ham 3, Leicester 2.

Third Division (Southern Section).

Aldershot 1, Newport 1.
Bristol Rovers 2, Luton 2.
Cardiff 0, Northampton 0.
Clapton Orient 1, Bournemouth 1.
Crystal Palace 2, Reading 0.
Gillingham 2, Southend 1.
Millwall 0, Brighton 0.
Queen's Park Rangers 4, Bristol City 1.
Watford 1, Notts County 2.

Third Division (Northern Section).

Carlisle 5, Wrexham 1.
Chester 2, Stockport 0.
Crewe 4, Southport 1.
Hartlepools 5, Rotherham 1.
Lincoln 0, Chesterfield 1.
Mansfield 3, Accrington 1.
New Brighton 2, Rochdale 0.
Tranmere 0, Halifax 2.
Walsall 1, Oldham 2.
York 1, Barrow 2.—Reuter.

WESTERN DISTURBANCE PASSES AWAY.

POONA, April 11.

The weather has been dry over the country except for an inch of rain in Silchar. The western disturbance has become unimportant.

Forecast:—Dry weather generally.—A. P.

The Sitabaldi Police have arrested one Dayaram on a charge of chopping his wife's nose, as he suspected her fidelity and later making an offering to God and praying for forgiveness.

ESSENTIALS FOR UNITED FRONT

(Continued from Page 24.)

ceased to exist. Is there any moral justification left for perpetuating differences, when the supreme need of the country in its struggle for freedom is unity? A united India will be a force to be reckoned with, not the helpless victim of callous and irresponsible Government. The pressure which can be brought to bear on imperialism when we are united, when we have behind us the support of the entire Indian Nation, will be irresistible in its momentum.

Unity On New Basis

"This unity should not merely be an abstract and distant ideal. We must give it a concrete shape by organising the broadest strata of the entire Indian people, Hindus, Muslims, Sikhs, Parsis and Christians, on the basis of a common programme of action. I suggest for your consideration the following programme of our immediate aims:—

(1) A democratic responsible Government, with adult franchise to take the place of present system.

(2) Repeal of all exceptionally repressive laws and the granting of the right of free speech, freedom of the Press and organisation.

(3) Immediate economic relief to the peasantry; state provision for educated and uneducated unemployed; and an eight hour working day with fixed minimum wages for the workers.

(4) Introduction of free, compulsory primary education.

A programme of this nature will give us the opportunity to organise a nation-wide movement; it will arouse the political consciousness of millions of our country-men; it will bring together the various communities and create a spirit of mutual confidence; and, finally, it will bring such a pressure on the Government that it cannot be ignored

Call To Unity

I suggest that in order to work out the details of this programme a letter should be issued over the signature of the permanent president of the League and the National Congress to all political organisations, consisting of Hindus, Muslims and Sikhs etc., alike to attend a meeting at the earliest opportunity. This meeting may be called upon,

(a) to settle an annual programme of action, to be worked both inside and outside the new legislatures, and local boards,

(b) To draft a constitution for India.

This body should also elect a permanent committee, to see that agitation on the basis of the settled programme is carried through in the country as effectively as possible, to organise the electoral compaign, and generally to give a lead to the country on all important political issues which may arise from time to time.

Re-organisation

Before I end, I must touch the question of the reorganisation of the Muslim League. I suggest that we should immediately undertake the formation of district branches of the league all over the country. A group of about twenty five young Muslims should be enrolled to do this work in each province; and out of the members of the newly formed League branches should be formed provincial Leagues in each province which, in their turn, should elect the delegates to the All-India body.

REMEMBER THIS DATE

APRIL

17

FRIDAY

Arrival of "S. S. STRATHMORE."

Lord & Lady Linlithgow arrive in Bombay

B. T., and B. Ag., Examination Results. University Building at 2 p.m.

Closing date of our "DISGUISE COMPETITION."

A BOMBAY DIARY

By--.The Observer

Landmark Of Lucknow

Political interest in the country is to-day centred upon Motinagar at Lucknow, where the session of the Indian National Congress is being held at present, and Pandit Jawaharlal Nehru, the President, has verily become the cynosure of a nation's eye. Lucknow, where momentous decisions are being now taken will indeed go down in the history of the Congress as a landmark. Much water has flown down the Ganges since the last Congress met at Bombay nearly a year and half ago, and it cannot gainsaid that there has been a flagging of political activities during this period. Various currents and cross-currents have been at work since then, and to-day the nation is on the threshold of great changes. The lead from Lucknow is therefore, eagerly awaited throughout the country and there is no denying that with such a dynamic personality as Jawaharlal's at the helm, there is bound to be a reorientation and re-invigoration of national activities.

Though the plenary session of the Congress meets this evening, the resolutions passed by the Subjects Committee are a sufficient pointer to the future. The Working Committee, which had met earlier during the week at Allahabad has moreover, already decided a number of issues, the most important among them being that relating to the Congress Parliamentary Board. Much is being heard about the activities of the Socialists, and it is evident that they are now making their influence felt in various ways, inspite of their earlier reverses in the Subjects Committee meeting. The whole country is eagerly looking forward to the final decisions which will be hammered out in the open session in the next two days.

Subhas' Arrest

The arrest of Mr. Subhas Bose as he landed on the shores of India on Wednesday, though it was all along expected, was nonetheless dramatic. A large number of people had assembled on the wharf from early morning to welcome the exiled leader home again, and inspite of the elaborate police precautions, his friends and admirers did exchange a few words with Mr. Bose. His arrest and detention without trial, under an antiquated Regulation has naturally raised a storm of protest throughout the country. Many of the markets in Bombay had observed a Hartal in honour of the incarcerated patriot, and it is clear that public feeling is considerably roused over this latest 'gesture' of Government.

Viceregal Swan-song

Though the present Legislative Assembly session is now at its fag-end, and as such has lost much of its interest, this week there was the special attraction of Lord Willingdon's farewell speech to both the houses of the Central Legislature. The address which is remarkable for its self-complacency, was an unrelieved justification of the viceregal regime of the last five years, and contains many pious platitudes and sanctimonious wishes for India's future. There were of course, no Congress members present to hear Lord Willingdon's swan-song which seems to have cut His Excellency rather badly, for he characterised this as calculated discourtesy' to the representation of His Majesty!

The Assembly proceedings of the week were again marked by the Marathon performance of Mr. Satyamurthi, who occupied the whole of Thursday with his speech on the repeal of the repressive laws. Government also sustained a well deserved defeat over the Commerce Member's motion for the appointment of an advisory committee for his department.

The Muslim League

The 24th session of the All-India Muslim League began in the city yesterday. Though Sir Syed Wazir Hasan is the president for the session, Mr. Jinnah is naturally taking a most prominent part in the deliberations. The main issues before the League are the attitude to be adopted towards the new constitution and the question of joint action with the other political parties in the country.

The Taxi Strike

The Taxi strike in the city, which was declared on the 1st instant is yet dragging on inspite of the continued efforts at a compromise. The Taxi-Drivers themselves are determined to fight it out to the bitter end for a four-anna tariff. Apart from the loss to the taxi-drivers, the public too is suffering considerable inconvenience, which is particularly felt in those holidays. Everybody therefore, is now anxious for a speedy return to normal conditions.

Why Pickup Men For 'Block Retrenchment' On Railways?

Jamnadas Mehta Pleads For More Generous Policy Before Chief Commissioner

NEW DELHI, (By Mail).

The following communique has been issued by the Railway Department (Railway Board):—

A meeting between the Railway Board and the All-India Railwaymen's Federation to discuss the methods to be followed for selection of staff for discharge in connection with future retrenchments of staff was held on the 8th and 9th of April, 1936. The deputation from the Federation included, besides Messrs. Jamnadas Mehta, N. M. Joshi and V. V. Giri, 16 representatives of certain affiliated unions. Mr. Jamnadas Mehta led the deputation.

RETRENCHMENT AND SHORT SERVICE

The Federation submitted at the outset a written memorandum of their views which formed the basis of discussion. The Federation adhered to the view that in case of future retrenchment if any the principle of short service should continue to be followed as was recommended in the Murphy Committee's report and accepted in the Railway Board Memorandum of 20th July 1932 (para 5). The Chief Commissioner of Railways stated that it was for the Railway Administration to decide the number of employees required for the work to be done and certain reductions in the number of the staff were inevitable and added that the Board proposed to adopt the principle of selection on the basis of comparative efficiency as it was felt that if the principle of short service continued to be followed for some time more there would be no staff with certain years of service who may be considered sufficiently qualified for promotion to higher posts and in certain cases owing to quick promotion enjoyed by certain staff with cmparatively short service there would be blocks in promotion.

"MISUNDERSTOOD"

The Chief Commissioner added that the Federation had misunderstood the implications of the paragraph referred to. Mr. Jamnadas Mehta reiteraied the Federation's objection and added that the Federation has never questioned the right of Railway Administrations to discharge inefficient staff in accordance with the existing rules and that if there were any inefficient men they may be and he was sure they were bing dealt according to the rules but they should not be picked up in connection with block retrenchments as this led to a great amount of feeling of insecurity of service, favouritism injustice and discontent amongst the staff.

One of the representatives of the Federation, Mr. N. M. Joshi, made a personal suggestion that although he considered that the present method of selection of staff for discharging by shortest length of service most suitable, if a committee for dischage of staff on comparative efficiency was to be constituted it should have a neutral chairman like an I.C.S., or Labour Officer unconnected with the Railway Administrations and that his decision should be followed. The Federation objected to such committees as the men selected as assessors would not be free to give their opinion and would be afraid of losing their jobs if they spoke out their mind. But if the committees were ultimately appointed, the Federation insisted that Union representatives should be on the committees and where there were no Unions the Federation should be allowed to nominate its representatives on such committees. The Federation suggested that they might agree to an independent Officer if he was alone to deal with the question but that if the Officers of the Railways were to sit with him on the committee, workers' representatives also should be allowed to sit as submitted before. The Chief Commissioner of Railways agreed to consider the views put forward.

COMMISSIONER'S ASSURANCE

The Federation asked for a more generous policy of recognition of Union which has been registered under the Trade Union Act, 1926, with particular reference to the franchise under the new Constitution. The Chief Commissioner agreed to consider the matter.

On behalf of the Federation Mr. Jamnadas Mehta thanked the Chief Commissioner and the members of the Railway Board for the patient hearing given to the Federation and the courtesy shown to them. The Chief Commissioner of Railways thanked Mr. Mehta for the able manner in which he led the deputation.

The meeting then terminated.—United Press.

POONA MEMORIAL FOR LATE KING GEORGE

POONA, April 10.

At a meeting held at the office of the Collector of Poona it was decided to erect a memorial to the late King George V.

Suggestions for a medical college, an infirmary attached to the K. E. M. hospital or a statue of the late King were proposed and a sub-committee was appointed to go into the matter and collect funds for the purpose.

Among the members of the committee are Mr. N. C. Kelkar, Dr. Naidu and Khan Bhadur N. M. Mehta.—A. P.

SIR CURRIMBHOY EBRAHIM

Rugby N. Union Matches

(SPECIAL CABLE.)

LONDON, April 10.

The following are results of the matches played under the Rugby Northern Union rules, to-day:—

Actonanwillesden 12. Streatham 21.

Barrow 10, Salford 5.
Bradford 15, Keighley nil.
Broughton 21, Dewsbury 9.
Castleford 31, Leeds 3.
Hull 12, Hullkington 2.
Hunslet 4, York 7.
Liverpool Stanley 18, Leigh 3.
Rochdale 14, Batley 20.
Sthelens Recreation 11, Huddersfield 7.
Swinton 12, Oldham 9.
Wakefield 7, Halifax 11.
Warrington 9, Widnes 7.
Wigan 14, Sthelens 10.

LEADERS VISIT VOLUNTEERS' CAMP

Rajen Babu On Importance Of Guarding Honour Of National Flag

(From Our Correspondent)
LUCKNOW April 11.

Pt. Jawaharlal and Babu Rajendra Prasad accompanied by Mr. R. S. Pandit and Doctor Hardiker visited the lady volunteers' camp this morning.

All volunteers dressed in 'kesarila' sarees and holding lathis lined to be inspected by the incoming and outgoing presidents of the Congress. The Leaders expressed appreciation of the work done by Mrs. Safia Khan, Mrs. Mitra and Mrs. Uma Nehru.

The Leaders then visited men volunteers. Since early morning, preparation had been going on and smartly dressed volunteers stood in formation round the flag inside the camp. At the main entrance to the volunteers camp leaders were received by Mr. Sampnanand and taken to the office. The leaders passed the office under the Guard of Honour given by the Volunteers who formed an arch with lathis The outgoing President then hoisted the Tricolour Flag accompanied by singing of "Vande Mataram". Then there was the introduction of officers to both Rajen Babu and Pt. Jawaharlal. Smartly dressed officers were called one by one, and they stood to attention and saluted both the Presidents. Those introduced were Nandkumar Deo, Adjutant-General, Hari Bahadhur Camp-Commandant, Mohanlal Verma, Chief-of-Guards, Lalit Kumar, Inspector-General, K. N. Gaitonde, Officer-in-Charge, Bombay National Guards and other officers.

Rajen Babu immediately recognised the uniform of the National Guards and said that they belonged to the institution which was inaugurated by him a year ago. Since the uniform of the National Guards were different from those of others Pt. Jawaharlal wanted to know details from Dr. Hardiker which were later explained. There was then marchpast and Rajen Babu took the salute.

Later, he spoke to the volunteers on the importance of guarding the honour of the flag and the implications of wearing the volunteer uniform.

Pt. Jawaharlal will unfurl the National Flag to-morrow morning.

JAWAHAR'S FORMULA FOR INDIAN STATES

(Congress Camp)
LUCKNOW, April 11.

The Associated Press understands the Working Committee is engaged in drafting a resolution on Indian States conceding the subjects thereof, right of self-determination. Pundit Jawaharlal has already submitted a formula which is undergoing several alterations at the hands of Messrs. C. Rajagopalachari and Bhulabhai Desai. The subject will again be discussed to-morrow.

As regards the economic programme of the Congress also, Pundit Jawaharlal has submitted a draft which will also be considered by the Working Committee carefully before being placed for discussion by the Subject Committee, which will be engaged the whole of to-morrow with motions from private members, of which a further crop has been received.—A. P.

JAWAHARLAL AND T. U. C.

Will Attend Bombay Session In May

(From Our Correspondent)
LUCKNOW April 10.

Pt. Jawaharlal Nehru is attending the annual session of the Trade Union Congress at Bombay on May 16 and 17.

"THE CHRONICLE" AND THE CONGRESS

"The Bombay Chronicle" in journalism means the Congress.—K. F. Nariman.

Best wishes for "The Bombay Chronicle" on this occasion of the annual session of the Congress. May it continue to carry on the difficult and responsible task of serving the nation through journalism with success and credit.

Rajendra Prasad.
Vallabhbhai Patel.
Jamnalal Bajaj.

MUSLIM LEAGUE PRESIDENT ARRIVES

Sir Saiyid Wazir Hassan, President-elect of the 24th Session of the All-India Muslim League, accompanied by his wife, arrived here on Friday morning and was received at the railway station by the members of the Reception Committee, (From left) Sir Currimbhoy Ibrahim, Miss Jinnah, Sir S. Wazir Hassan, Mr. Mahomed Ali Jinnah and Lady Hassan.

Gruesome Murder Of Young Woman

The gruesome murder of a young Kunbi woman by name Punji Rai in Broad day-light is reported from the village of Devala of Dhari taluka of Amreli district, and from the circumstantial evidence, the police have arrested a Rajgora for the alleged murder.

It is alleged that the murderer dashed towards the woman, gagged her, and used criminal force and injured her by clasping a knife on her neck, resulting in the woman dying immediately as a sequel to the serious injuries. The police Naib Suba Mr. Das is investigating into the further details.

A BARBAROUS PUNISHMENT

SRINAGAR, (By Mail).

The ancient mode of punishing an offender was followed by local Sikhs when an alleged offender who was a Sikh was taken round the bazar with his face blackened and a 'garland' of shoes round his neck.

It is alleged that the Sikh 'biradari' had asked the victim to refrain from a social evil and this punishment was awarded when he failed to comply with the wishes of the 'biradari'. A quarrel between the parties followed and the Sikh reported the matter to the police who arrested some persons from the 'biradari'.—United Press.

'NO SLAVERY IN OCCUPIED TERRITORIES'

ROME, April 11.

Marshal Badoglio is issuing a proclamation abolishing slavery in all occupied territories.—Reuter.

'National Week In Nasik'

NASIK, (By Mail).

Khadi is being hawked daily in the streets of the city in celebration of the National Week by the Congressmen here.

The week was inaugurated by the holding of a flag salutation and a meeting when speeches were delivered recalling the Jallianwala Baug days.—A.P.

Jawahar Not Keeping Good Health

(Congress Camp)
LUCKNOW, April 11.

Owing to extreme heat and dust storms in Lucknow, Pandit Jawaharlal Nehru has not been keeping good health. He had stomach trouble yesterday and fasted last night. Despite weakness he attended to various duties since this morning.—A. P

Agra City, April 11.—Abdul Hamid, Aligarh Cyclist commenced his second attempt of 74 hours cycling on Wednesday and has completed 50 hours to-day. His condition is satisfactory.—A. P.

The Governor and Lady Graham attended the Parade Service at the Holy Trinity Church at 9-30 A.M.

BOSPHORAS AND DARDANELLES

Turkish Govt. Communique To League

GENEVA, April 11.

The Turkish Government have sent a communication to the League raising the question of the abolition of the demilitarisation clauses in the Treaty of Lausanne concerning the Bosphorus and the Dardanelles.

A request has been made to include the subject in the session beginning on May 11.—Reuter.

TO RECAPTURE CAPE RECORD

(Special Cable.)
BATAVIA, April 11.

Mr. Jimmy Mollison who arrived from Australia said, "If Amy does not recapture the Cape record in her next attempt, I will make an immediate attempt myself."

He also talked enthusiastically about his forthcoming round-the-world solo flight.

FOR COOL COMFORT...
INDIANESE SILKS

INDIANESE IS Indian. Made of silken yarn from Kashmir, these fabrics are famous for their exquisite shades and rich feel. They are not expensive. Why not ask to see them at

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CHARLIE CHAPLIN AND THE SOVIETS

Mr. Mervyn Le Roy Explains Salient Film

Charlie Chaplin and Soviet Russia have, at least, one thing in common,—a five-year plan. Charlie completed his in the nick of time by delivering 'Modern Times' and now the Soviet, with commendable enthusiasm, have caught up with him. They have just concluded an agreement to show "Modern Times" and his previous picture, "City Lights" (made five years ago) throughout Russia. Ever since the Soviet film delegation returned from Hollywood with glowing reports of 'Modern Times' which they had previewed in its unfinished state, their comrades have clamoured to renew their acquaintance with the great comedian. Little will be needed beyond a small number of super-imposed titles to make Charlie understandable to them. He speaks every language, even Russian, by saying nothing.

Boris Karloff has decided to make a film for the Twickenham Studios. The film "Juggernaut" is to go into production immediately after Easter. It is an adaptation of Alice Campbell's powerful novel of the same name, and will be directed by Henry Edwards. Joan Wyndham has been cast in a leading role with Karloff and other important assignments will be announced shortly. Boris will play the interesting role of Dr. Sartorius, a brilliant research specialist, whose determination to obtain sufficient money to enable him to carry out his experiments, results in several tragedies before retribution overtakes him. Joan Wyndham's part is to be that of a young nurse, who works with Sartorius, and is largely instrumental in averting further tragedies at the risk of her own life.

The other day, Mr. Mervyn Le Roy, director of many screen hits, including the memorable "I Am a Fugitive from a Chain Gang," explained why his company, Warner Brothers, had filmed Hervey Allen's best-selling novel, "Anthony Adverse." The production took over three months to film and after a month of editing has just emerged from the cutting room. Mr. Le Roy said that, in the ideal film, there are certain salient ingredients that every audience demands. They are an absorbing story, plenty of action, drama, romance, adventure and out-of-the-ordinary settings. All these are found in "Anthony Adverse," which inspired W.B. to make the picture. According to the director the production was a huge undertaking. Two years were spent in preparing the voluminous novel for the screen. Five months were spent in the actual writing of the scenario after a dozen research men had taken twenty-one weeks collecting authentic data. The 'Anthony Adverse' of the book was a passive person. Yet his was an adventurous existence. He is characterised in the film as a man who sought adventure, rather than a man to whom adventure came. "We have made him more dramatic," said Mr. LeRoy, who added, "We have made him more active, and more romantic. 'Anthony Adverse' is the toughest picture I ever made, mainly because, for once in my career, instead of wondering if I had enough story, I had to be very careful not to neglect any part of my over-abundance. I cannot understand why people speak of "Anthony" as being so long. After all, 600,000 people bought the novel and an estimated 3,000,000 read it, so length could not matter."

The first full-length production to be made in colour by the new Technicolour Process in England is to start on May 4, and will cost between £100,000 and £120,000. Only one full-length film made by this process has yet been seen in England, "Becky Sharp." The film will be entitled: "The Sport of Kings." The story is based on Donn Byrne's "The Tale of a Gypsy Horse." It will be the first film to be made by the newly-formed New World Pictures, a company set up to make pictures in England on a grand scale by one of the biggest American companies, Twentieth Century-Fox.

Hollywood's Woman of Sorrows, Marlene Dietrich, seems again, happier than we have seen her for five years. She gives her best performance under the American auspices in what looks likely to be the last film she will make for the company that summoned her from her native Germany.

If the one she is to make in England is half as good, she will have resumed her rightful heritage—as one of the biggest box-office attractions, who ever insinuated allure into celluloid. In "Desire," her latest picture with Gary Cooper, the camera has rediscovered Marlene's beauty rather than accentuated her bones. Nor has her emotion angular any longer. Maybe the story is as slender as the string of pearls on which it is strung; Marlene as a jewel thief, posing as a countess, making a get-away to Spain with John Halliday and dallying by the way with an attractively gauche motor man from Detroit. But dialogue, sparkling situation, and directorial polish (credit the Borzage-Lubitsch combination) present the piece in a polished manner. Our admiration of Marlene returns ten-fold, Gary Cooper is not at his best, as is John Halliday.

AT THE CAPITOL

(Continued from Page 77.)

flock to the Balinese Dancers, this company with its hundred artistes has come all the way from the enchanted isle of Bali, earning for itself nothing but the most unstinted praise. It is a show the like of which India has never seen before . . . it reveals the innermost secrets of a land whose beauties have only been in the light of the mythical to us.

The slender snake-like grace of enigmatic DJA . . . the sensous melting arms of the strikingly beautiful RATNA are things we have conceived only in our choicest dreams . . . to gaze upon them in the flesh and blood is ecstasy indeed!

The BALINESE DANCERS will be at the Capitol for only a few days more prior to their departure for Europe.

To excite such criticism as this the players must indeed be masters at their art . . . these dancers are more. . .

"They exhibit a wild abandonment of movement . . . the most exquisite grace of trusting weightless undulations . . . their fingertips dance . . . they must be seen by all who love the sunshine and tenderness of the jungles.

The Cinema Is Accused

Nothing Like The Thing I Read

There is a criticism against the cinema which I am constantly hearing. It is one, I've no doubt, that you too may not only have heard but expressed. It is a criticism which, some time ago, I too levelled writes Anthony Richardson in the "Film Weekly" and have only latterly grown to understand. This is how it arises:—

A novel becomes a best-seller, or a play succeeds. It is read or seen by numerous people. The talking-picture rights are acquired by a film company. The picture is made and released. And everyone who has read the book, or seen the stage-play previous to viewing the picture is apt to come back with: "It's nothing like the thing I read.....it's quite different from the play I saw." And so the cinema gets it in the neck!

There are authors who will not see screen versions of their work, declaring that they will only see a travesty. They find (I've no doubt) their very plots altered new characters inserted and new scenes, never of their engendering, intruding. To them, and to their public, it is strangely disconcerting. It all seems unnecessary. But is it? In ninety-nine cases out of a hundred it is not. Let me explain why.

A film company buy a story because of its theme or plot, and occasionally both. A book may have a central idea which is filmic, but that does not mean that the entire material of the book is filmic.

The first difficulty the film writer encounters is one of continuity. A novel flows from sentence to sentence, from paragraph to paragraph, from chapter to chapter. It evolves slowly and steadily. It has no need to 'show' a lapse of time. A few words solve that....."It was on the following morning that....." A method by no means dissimilar to that of the silent picture captions.

On the modern screen, though, we have to show that time-lapse pictorially.

Once we start, too, we've got to keep going! You can lay down a novel—and at the end of each act of a play there is an interval. There is none of that for us. From the first fade-in, to the fade-out, of at least six thousand feet of moving pictures, we cannot pause for an infant.

THE HUMAN EYE.

That is not all. It is a fact that the human eye will not tolerate on the screen a scene which lasts much over thirty seconds without some change of visual view-point. In the theatre we can watch a sequence for several minutes without subsconscious boredom or irritation. In a book we can tolerate pages of close description writing. But the screen cannot hold it.

This simply means that the camera-angle has constantly to be altered. That is to say, we are bound to "cut away" from one angle to another. It is this actual fact which explains to some extent the basic difference in the two things—book and film.

As we cut away from one angle to another, to keep the sense of movement alive, so we find we must cut away from one set of action to another. It is almost essential to have parallel action in the story. That is to say, two themes running parallel so that we can, at the appropriate moment, cut from one to another.

JAPANESE CROSSWORD

Having got so far it can be realised that we have to keep several actions going all at the same time. What is not seen on the screen must be 'implied' in the next "cut". And finally, all the threads must be gathered up and secured in a neat and final knot. Sometimes it feels just as easy as making a cross-word in Japanese!

Is it then to be wondered at if the original material has suffered a change? A novelist can describe his characters' thoughts. A scenarist can't photograph thoughts. He may have to introduce a secondary character so that his first character may 'tell' his thoughts, or better still, introduce new action which will allow his audience to see the intended characterisation in pictures.

Briefly, the novelist 'tells' us that Bill was a bad boy; the scenarist has to 'show' Bill swindling his employer, which proves visually that he is just as bad a boy.

It is putting of old wine into new bottles. And the wine's got to keep in the bottle—and taste the same!

Beyond doubt, such difficulties cease to an extent when a story is written directly for the screen, and perhaps in the end that will be the solution.

'Abhagin" Kumari Devika Rani in a forthcoming Bombay Talkies' Picture.

Around Theatre & Film Land

"Black Bandit" (Ranjit Production), running at the West-End.

Eddie Cantor in "Strike Me Pink" starts second week.

MAN WHO SPENDS $2,000,000 YEARLY

On Hobby—And Makes It Profitable

It must be a grand feeling to be able to spend two million dollars yearly on a hobby, and then have it bring profitable financial returns.

That is what the career of Cecil B. DeMille amounts to. He is financially independent—wealthy enough to retire in case, yet he keeps on working for the joy of it. More than that, he is the hardest working director in the movie industry, and his pictures are more costly and ambitious in scope than any others.

DeMille is a rare combination of contradictions in personality. There are been more legends built around him than any other Hollywood personality. Movie workers fear him, and fall all over each other trying to get jobs with him.

In pursuit of his "hobby", he recently finished spending a seven figure amount on the Paramount spectacle, "The Crusades". As far as the studio and the public are concerned, DeMille made another picture. But as far as he himself is concerned, it is just his hobby.

Away from work, he is one of Hollywood's most meticulous dressers. He strikes a dashing figure with his cane and suede gloves, and he knows how to choose and wear clothes. He is a far different man from the one in breeches and boots on the set.

Even DeMille's entire character changes. Away from work he relaxes into a quiet, cultured gentleman, a genial host, a brilliant and witty conversationalist and one of the most pleasant persons one could hope to meet. In his moments of leisure he will admit to this Jekyll and Hyde existence

"Making a picture," he said recently, "is exactly like going thru the throes of motherhood. I go thru agonies during production. I want my child to be the best and most beautiful—and that takes a lot of suffering to bring about."

Despite his 22 years of picture experience, he admits to the same qualms now as he felt during his first production. Every picture is a new experience for him—a new battle to be fought from beginning to end. But unlike the winning of most victories, no sooner does he get over one, than he is hard at work on the next, which is likely to be "Buffalo Bill"—an extravaganza of the wild west.

MANY INTERIOR DECORATORS

Get Ideas From Films

One of the more important decorators in New York, who goes in for grandiose stuff and has a polo-and-yacht clientele, admits that he leans heavily on films for ideas. But so do his clients, and that makes it a little embarrassing at times.

He spent weeks designing a bedroom for a dowager. It was in "The Scarlet Empress" vein, with canopies, pier-glasses and Muscovite drapery. Then the dowager breezed in and demanded that her boudoir be done over in the Mae West style, with Lou's Quatorze gingerbread, love-knots and a flock of pink cupids.

He didn't lose, though. The Westian boudoir cost the dowager three thousand dollars more, and he profited by her fickleness.

As it goes now, he gleans inspiration for reception rooms from Marlene Dietrich films. Boudoirs from Mae West. And beauty-shop ideas from Carole Lombard's films, which always have a beauty-shop in them

It is Hans Dreier, art head of Paramount studio, who always designs these things. In "Hands Across the Table" he has reversed himself and gone simple, almost stark. He visited the beauty-parlor set in it the other day, and was struck by its simple lines, absence of gadgets and Spartan use of silver, onyx and jade. The only elaborate thing in it was Miss Lombard herself, having her hair dried in a kind of helmet. She was smoking, reading a photoplay magazine, and giving her dachshund a back-scratch with her foot.

Far more impressive, we thought, was the barber-shop adjoining. Dreier turned himself loose there created a barbers' dream, with slabs of black marble, concealed lights, a decor both chaste and luxurious. Ten barbers were engaged to officiate in it. They found it rather tiresome waiting until Mitchell Leisen, the director, who was busy with Miss Lombard, got around to them.

While we were there, we watched seven extras, one after the other, slump into a chair, get shaves or haircuts, and depart in a kind of trance. After paying, of course. He pocketed the fees with a profound bow, and the faint touch of superiority of one who had conferred a favor. That's the kind of barber shop we wish we could pump up enough courage to patronize. It was swanky, with no vulgar or hail-fellow-well-met note about it, and best of all with Carole Lombard visible thru the glass partition.

EXOTIC DANCES OF BALI

At The Capitol

It is not often that the man in the street can with his limited means enjoy the privelege of gazing upon the most fascinating entertainment the East has yet produced. The management of the Capitol has made this possible by a special reduction of rates in view of the Easter holidays.

All lovers of dancing should

(Continued on Page 76. Col. 2.)

THE "WAR DANCE" OF THE BALINESE, AT THE CAPITOL.

France Speaks Out!

Blames England For German Violation Of Treaties

PARIS:

"What is tragic is not that the demilitarized zone has ceased to exist. The lightening rapidity with which the German troops occupied it clearly indicates that it provided only a fictitious security," remarks Count Wladimir D'Ormisson in 'Le Figaro.'

What is tragic is that on one side there are two democracies with such a horror of war that inspite of great military strength, they are trying their best to avoid it and on the other there is a dictatorship which no control can limit and no scruple can stop and which is using and abusing the pacific disposition of its neighbours in order to push itself forth and establish a system of blackmailing in Europe.

If Hitlerian Germany had ever the faintest idea that she was running a serious risk, she would never have dared to effect the "coupd d' Etat" of 16th March 1935 much less of recent memory.

But experience has taught her that she could do anything without being taken to task for it. To-day, it is the violation of Locarno, to-morrow it would be that of Austria.

Day after, Germany would probably launch a sudden attack on such and such territory. For this all, England alone will bear the entire responsibility.

Unless a solemn warning is given to her, Germany would never stop in her frustration of International Conventions."

Pope's Appeal For Peace

ROME.

An appeal for an "immediate and just peace", addressed to the statesmen of Europe, appears in the Vatican organ. "Osservatore Romano", on March 5. It says:—

"The announced losses of life in the recent battles are terrible.

"The most fruitful and durable peace is not always that found on the battlefield. The Great War has taught us that.

Japanese Coup D'Etat

Agrarian Unrest, Smouldering For Years, Real Motive Behind Recent Trouble

"In order to understand the recent Japanese revolt from its true perspective one must not only consider the influence of time-hallowed tradition but also the growth of agrarian unrest in Japan since the closing stages of the world war," writes Captain Kennedy in "The Morning Post."

Inevitable Result

Leaving aside the purely military aspect of the situation, it must be borne in mind that, ever since the re-opening of Japan to foreign trade and communications in the middle of last century, there has been a general tendency to favour the growth of industry at the expense of agriculture. For a number of reasons this process has been greatly accelerated during the past twenty years or so. The inevitable result has been that the agrarian communities, who still account for more than half the total population, have, in an economic sense, been taxed almost out of existence.

By means of tariffs, subsidies, and the like, everything has been done to help commerce and industry, while the farmers, far from being assisted have been compelled to pay taxes far heavier than they can bear and infinitely greater in proportion to those imposed on their urban brothers. It is from these hapless farming communities that the Army recruits the bulk of its officers and men, something like 80 per cent of the Japanese Army being obtained from this source.

Tillers Of Soil

In no country does the creed of Moscow make much appeal to the tillers of the soil, but when the farmer finds himself and his family on the verge of starvation, he is apt to become a danger to those whom he considers responsible for his woes. Discontent has, therefore, been spreading rapidly of late years among the Japanese agrarian communities, and the conviction that the landlords, capitalists, and politicians are at the bottom of all their troubles has taken a firm hold on them, and anti-capitalism and anti-landlordism have developed to a pitch not a whit less intense than in Soviet Russia.

Whether a fresh danger will take its place—the danger of the new Government seeking to divert attention from internal grievances by means of war, remains to be seen. For my own part, I am inclined to this scepticism by the lessons of the doubt this, and I am strengthened in Satsuma Rebellion—to which the present uprising bears such a striking resemblance in so many of its aspects—and by the Japanese characteristic of never striking unless and until fully prepared and reasonably certain of victory. Whether the responsible Japanese military leaders consider that those conditions prevail is open to question.

BRITAIN STANDS BY HER PLEDGE

Will Honour All Her League Obligations

LONDON:

"Great Britain, if ultimately called upon, will honour her obligations both under the Covenant of the League and under the Treaty of Locarno," writes the Rt Hon. Winston Churchill in "The Evening Standard."

There is nevertheless much good will in England towards Germany and a deep desire for the day when the clouds may be dispersed and the three great peoples of Western Europe may join hands in ever-lasting friendship.

To France and Belgium, the avalanche of fire and steel which fell upon them 20 years ago and the agony of the German occupation which followed are an overpowering memory and obsession.

Reich's Real Intention

"Simply Wants Freedom Of Movement In East"

VIENNA:

"The Reich has no intention of attacking either France or Belgium in the immediate future," declares Mr. Heinrich Mataja in the "Neue Wiener Journal"; "It simply wants freedom of movement in the East, and consequently a protection against any eventual attack from the West.

The foreign policy of the Reich is being concentrated only in one direction that of the reunion of all Germans in a greater Germany whatever be the countries of which they form a part at present. Germany does not look for her "vital space" in the colonies, which she needs, but in Eastern Europe.

Its programme, then, constitutes rather a menace to all those newly sprung-up states who succeeded to the heritage of the Austro-Hungarian Empire than to France.

Besides there is no doubt that Hitlerian Germany's one ambition is to absorb Austria and a part of Czechoslovakia as also to launch an attack against Soviet Russia.

The plans of attack of Hitler are in fact, mostly directed towards the East and the South-East but she cannot do so under any pretext without exposing herself to a counter-attack from the west directed in favour of the victim countries.

It is against this possible counter-attack that Hitler is trying to guard his country by militarising the Rhineland."

The demilitarized Zone which they gained by awful sacrifices is to them not only a bulwork but the guarantee of a breathing space between them and the mortal calamity.

It is particularly important for us to realize how the French and Belgians feel.

LOVE AT FIRST SIGHT

Many Readers of this page must be holding a copy of "Bombay Chronicle" for the first time. For such persons we extend our hearty welcome and hope that they will make it a point to see our Sunday Edition every week in future.

READING

New readers will be impressed by scanning the pages that there is ample food for them to last for a whole week.

WRITING

Authors and Writers are cordially invited to make use of our columns as our chief ambition is to Elevate, Amuse and Educate.

DRAWING

Artists have a big share of their work in modern journalism. Pen and ink sketches are always popular.

SMILING

And we are sure the new readers, howmuchsoever seriously minded they may be, will not mind an occasional smile.

PRODUCING

Readers may not actually be concerned with the production of this journal. However it is the spirit that keeps this production going. Readers help us in that

SELLING

A number of our New Readers might be helping us by selling and we invite them all to send for our Agency Terms.

ADVERTISING

This is a department in which only those new readers are invited to take interest who seriously wish to obtain "Good Results."

PROFITING

And last but not least is that bunch of our kind patrons who would not mind to get an extra cheque from our Competition Department.

LEST WE FORGET.

Pandit Jawaharlal Speaks Out

Urges Immediate Anti-Office Decision

But Subjects Committee Upholds Cabinet's Stand

(Congress Camp).
LUCKNOW, April 11.

The Subjects Committee met on Saturday at 2 p. m. in an atmosphere of tense excitement born of anxiety about the fate of the main resolution on the Government of India Act.

Mr. Satyamurthi was the first speaker to be called upon by the President, to address the House.

Pandit Jawaharlal made a sensational speech in the course of which, he clarified his position with regard to the resolution adopted by the Working Committee on the Government of India Act. The sum and substance of Panditji's speech was to call upon the House to come to a decision on the question of office acceptance here and now and not to put it off till a later date as was enjoined by the Working Committee.

"We ought to try to adjust our differences and work together. I, therefore, want you to approach this question with calmness and coolness so that we may not create split or break up Congress. The Subjects Committee and afterwards the Congress would, therefore, have to approach the question from this point of view and do everything to strengthen the Congress and not weaken it" he concluded.

(CONGRESS CAMP),
Lucknow, April 11.

The Congress Subjects Committee reassembled at 2 p.m. today and resumed discussion on the resolution about Government of India Act.

Pundit Jawaharlal said that as electric current had failed loud speakers were out of action and proceedings would have to go on without them. He announced that the open session of the Congress to-morrow would begin at 6 p.m and continue till 9 p.m. And addressing the Press Gallery where 150 pressmen were seated, he informed them that though he had handed over his presidential address with instructions that it should not be published before the morning of the 13th he had agreed, on representation of certain newspapermen, that his address could be published to-morrow after 6 p.m. in any special editions which any newspapers wished to print, but he suggested that publication should take place after the pressmen had sent a message from Lucknow, because although nothing should happen to prevent the address being delivered, they should not presume it had been delivered until it was actually delivered (Laughter).

Pt. Jawaharlal also mentioned that two amendments had been given notice of to-day relating to Communal Award. He ruled them out as the time for amendments was over and he could not entertain fresh amendments.

SATYAMURTI'S DEFENCE

Mr. Satyamurti the first speaker said that though he desired to favour office acceptance here and now, he rose to support the Working Committee resolution. In view of the international situation pregnant with great possibilities and the Indian situation intriguing he considered it proper to defer the decision till the proper time arrived.

"It is a common ground" continued Mr. Satyamurti "that we should contest next elections. The task of educating 35 million voters and selecting 1,500 candidates is too great even for the powerful Indian National Congress. We need candidates who will accept the Congress discipline and programme. The decision will have effect for eight years for provincial elections come again after five years and the Federation will take three years".

Mr. Satyamurti strongly demurred at the suggestions that the Congress Ministers would be tools in the hands of Governors. There was every opportunity for honourable patriotic Ministers with disciplined majorities behind them to fight every inch and compel Governors to use safeguards or suspend the constitution.

After Mr. Satyamurti had finished, Mr. Shankerlal Baldeo spoke supporting the original resolution while Swami Sahajanand and Dr. Prafulla Ghosh opposed it.

Mr. Ravi Shankar Shukla then addressed the House and requested Pandit Jawaharlal Nehru to give a lead to the House on this vexed issue.

JAWAHAR'S PLAIN-SPEAKING.

After 3-30 p.m. Pandit Jawaharlal Nehru made a statement in the Subjects Committee explaining his attitude towards the issue before the House. He said that since it involved fundamentals he could not keep silent and allow doubts to be raised in regard to his attitude. He favoured an immediate decision against office acceptance.

The Subjects Committee, he said, was on its last legs as after the Congress session it went out. It might happen that some of the the old members might come in again, but the old Committee would not function. All these factors had contributed to certain complications.

PLAIN SPEAKING.

He knew that he should unburden his heart and give his countrymen an inkling of his views which in the ordinary course they would hear to-morrow but he did not propose to surprise them later on. He proposed to open out his mind on this occasion not with a view to influence the votes of the House in any way for he believed that speeches had very little effect on voting.

Proceeding Pandit Jawaharlal requested the speakers to confine the debate to questions of principles involved in the issue placed before them. If they were to deviate from principles the main issue was likely to be side tracked. He also requested the speakers not to impute motives to each other.

DIVERGENCE OF VIEWS

Continuing Pandit Jawaharlal Nehru said that the Congress was an army of lakhs—of high and low, good and bad, but as an organisation they should honour some principles. The question which the House was considering raised fundamental issues. They found in the country at the present moment two diametrically opposite mentalities among their countrymen, namely, the reformist mentality and a revolutionary mentality.

A situation similar to the one we found to-day in the country arose in 1920. At that time, the Congress took to revolutionary activities and had persevered in that attitude upto now. Ups and downs there had been, but the Congress had not during the last 16 years departed from the path chalked out in 1920, but at the present moment, an attempt was sought to be made by certain sections within the Congress ranks to revert to the ideology which prevailed before 1920. There was a distinct tendency on the part of some important section of Congressmen to give up the revolutionary ideas which had formed an important feature of the Congress activities during the last few years. These gentlemen thought that the methods advocated by them had within them the possibility of leading to revolutionary methods at some future date.

But they were wrong. They were for reformist methods but in Panditji's opinion the Congress should now concentrate its attention on creating a mentality among the masses out of which waves of revolution should be rising.

Proceeding Pandit Jawaharlal said that whatever arguments might be used by the supporters of the resolution the fact remained that they wanted to change the revolutionary mentality and the question before the House was whether they would want the revolutionary mentality to be created right from now, or they would wait for it to be developed at an uncertain date in the future. They had arrived at a stage when the postponement of this decision would not help the country.

DECIDE IT NOW.

Personally speaking, Panditji thought that they must decide here and now for continuing the revolutionary mentality which had been ushered in with the advent of the change in the Congress policy in 1920.

Concluding, Pandit Jawaharlal said that they should try to keep the Congress organisation intact. No disunity should be allowed to occur in their ranks for their enemies were strong and unscrupulous. They should try to avoid dissensions within their ranks as far as possible. He wanted young and old Congressmen to fight the common battle together.

Sir Currimbhoy Ibrahim's Address

Owing to heavy pressure on space, the address of the Chairman of the Reception Committee of the All-India Muslim League had to be held over. It will appear in to-morrow's "Chronicle.")

AGA KHAN HOCKEY TOURNAMENT

Customs Dispose Of Brijraj With Great Easy

The Customs got a fright against the Brijraj Young Men on Saturday evening when the latter scored the initial goal after a couple of minutes play. Their joy however was short lived for the Customs made rings round them in the second half to win by 6 goals to 1. The goal scorers were Feroze Khan (3), Pinto (2) and Milne (1) for Customs and Ughade (1) for Brijraj.

Result:—

The teams were:—

CUSTOMS ATHLETIC CLUB.

Cowton; Abreo and Aslam; S. M. Khan, Brewin and Kher Singh; Sweeney Milne Feroze Khan, Pinto and Afzal.

BRIJRAJ YOUNG MEN.

Chandria; K. D. Callian and G. N. Dewle; Christie, James and S. Adhav; Gaikwad, D. Adhav, S. M. Adhav, D. M. Ughade and V. Jagtap.

UMPIRES: Messrs. Mackenzie and Nagporewalla

MONDAY'S MATCH 5-40 P. M.

Paraders vs. Kirkee Ordnance.

Trouble In Muslim Meeting

Some trouble, it appears, arose on Saturday evening in the matter of election of Bombay Delegates to the All-India Muslim League Session.

The dispute was later settled, the parties agreeing to arbitration by Mr. Jinnah. The Subjects Committee of the League session met afterwards in the Islam Club, Chowpatty.

NATIONAL WEEK IN 'A' WARD

Under the auspices of the 'A' Ward District Congress Committee, a public meeting will be held to-day at 8-30 p. m. (S.T.) at Dwarkadas Lane, Bazargate Street, Fort, in connection with the 'National Week', when Messrs Narayanaswami, Mularaj Korsandas and D. D. Wadia will speak on the importance of observing the "Week."

STOP PRESS

SUBJECTS COMMITTEES' DECISION

LUCKNOW, April 11

After ten hour's debate in which thirty-two speakers participated, the Subjects Committee passed Working Committee's resolution on the Government of India Act by 48 votes to 5, several remaining neutral.

Two Socialists amendments were also rejected, that of Kamaladevi Chattopadhyaya by 48 to 20 and that of Sampurnanand by 44 to 23.

Balakrishna's amendment for boycotting councils had only two supporters.

Amritlal Seth's amendment for inclusion of State subjects in the constituent assembly was defeated by 37 votes to 28.

Seth Govind Das amendment for deciding issue of office acceptance or non-acceptance before general election had only seventeen supporters.—A. P.

Corporation To Consider Taxi Strike?

City Fathers Ask Mayor To Call Special Meeting

BOMBAY, Saturday.

The Taxi Strike situation in Bombay continues unchanged, though to-day is the eleventh day of the strike. Relief is being given to the needy members of the Union.

Meanwhile efforts are being made to convene a special meeting of the Corporation to consider the taxi situation, which is causing wide-spread inconvenience to the citizens of Bombay.

Requisition To Mayor

Messrs. M. E. Serang, M. S. C. Mitha, Md. Umar Rajab, Rajaram K. Vaidya, Y. G. Pandit, M. M. Killedar, P. G. Solanki, M. I. Rawju, Poonsey H. Meisheri, G. G. Morarji, R. S. Asavale, Y. N. Yedak, M. E. Joshi, Keshav Ganesh Tambe, J. B. Boman-Behram, Homi F. Pavri, Mathooradas Tricamji, K. G. Goregaokar, B. S. N. Cooper, and Chimanlal Manchubhai have sent the following requisition to the Mayor of Bombay:

Sir,—"We the above members of the Bombay Municipal Corporation desire that a Special Meeting of the Corporation be held at an early date to consider the situation created by the taxi strike in Bombay.

"We therefore earnestly request you to be good enough to convene a special meeting of the Corporation to consider the above matter which has seriously affected all interests concerned including the general well being of other City."

A meeting of the strikers was held this morning at the Azad Maidan and three resolutions were passed. The people who are convening a meeting at the Blavatsky Lodge on Monday evening in sympathy with the strike were congratulated in a resolution and they were exhorted to prevail upon the authorities about the injustice done to the strikers

The other resolutions brought to the notice of the Union members as well as the public, the strike-breaking activities of two owners in the trade.

Appeal to Drivers.

The drivers who were assisting these proprietors were requested not to assist them in their activities.

Speeches were made throwing light on the activities of the owners, who were weakening the solidarity of the strike.

Their activities were characterized as amount to black-legging and trying to break the morale of the strikers.

Strikers were asked not to give credence to rumours that there would be no introduction of fresh 4-anna taxis at all and as such they could as well accept the 6-anna tariff.

The feeling of the Union was strong in this connection and there was no going back or compromise possible at the present stage.

Strikers Helped

It was learnt that there were seven applicants to the Union for relief measures but one withdrew since he got some extraneous help.

The six people were afforded relief by the Union.

The relief was afforded on the following basis: 8 annas per head, 12 annas for a driver with wife and Re. 1 for a family with children. Special cases were being favourably considered.

A change has been affected for to-morrow's (Sunday's) meeting. It will be held at Choupatty at 6 p.m.

This evening the Council of Action is meeting at 4 p.m. to consider the day to day problems of organisation of the strike.

At present the Union awaits the Commissioner's reply. The Commissioner is understood to be in communication with the Government.

The Union has taken a firm stand on its demands and no fresh development is expected till Tuesday.

CALCUTTA TAXI OWNERS' GRIEVANCES

Complain Of Unfair Competition

"If we get adequate protection from the police against the depredations of "private" cars, we are prepared to bring down the mileage rate for taxis from 8as. to 6as."

This statement was made by Mr. S. K. Banerjee, President of the Calcutta Taxi workers' Association to a representative of the "Statesman".

According to Mr. Banerjee, there is a very large number of privately owned cars holding "P.C." licences from adjoining district authorities, plying for hire in Calcutta, thereby coming into direct competition with the licensed taxi business in the city. This is not only results in loss of income to the taxi-owners but also in a shrinkage of the taxi fleet which, it is claimed, has come down from 2,000 a rule was framed by the Govern-

Representations were made by the Taxi Owners' Association from time to time and a few months ago a rule was framed by the "Gazzment and published in the "Gazette" that no private care should ply for hire unless they were possessed of licenses under Rule 72 of the Calcutta and Howrah Motor Vehicles Rules. No effective action, however, it is maintained, has been taken to enforce this rule with the result that private cars are still carrying on their "illegitimate" business to the detriment of licensed taxis.

Inadequate Number

Mr. Banerjee suggested that the present number of taxis is inadequate to meet Calcutta's needs. This, he said, was brought to the fore during the recent Corporation elections when a large number of private cars and cars with "P.C." licences had to be engaged by the different candidates for carrying voters to the polling stations. Had the taxi business proper been allowed to develop without interference, there would have been a sufficient number of taxis on the streets to meet the requirements of occasions like this.

Another aspect which the Government might take into consideration was a certain loss of revenue. Each taxi has to pay Rs. 75 anually 'as licence' fee and the reduction of a thousand taxis meant a loss of Rs. 75,000 annually to the Government

Mr. Banerjee indicated that there was dissatisfaction among taxi-owners and drivers on account of the unfair competition to which they have to submit with unauthorized cars and urged the authorities to take immediate steps to remove their grievances. —"The Statesman."

Congress Will Stand By Peasants

JAWAHAR'S ASSURANCE AT KISAN CONFERENCE

"Political & Economic Power For Producing Masses"

(Congress Camp)

LUCKNOW, April 11.

About one thousand Kisan delegates mostly from Bihar and United Provinces assembled this morning in the Subjects Committee pandal under the presidency of Swami Sahajananda to consider ways and means of amelioration of the present miserable condition of peasants in this country.

DISABILITIES OF PEASANTS

Welcoming the delegates Mr. Mohanlal Gautam made a forceful speech in the course of which he gave a graphic account of the various disabilities under which poor peasants laboured from years end to years end. Almost every day in the newspapers one finds some account or the other of oppression and prosecution of tenants and peasants in some part of the country at the hands of Zemindars and their collecting agents. These harassments of poor agriculturists have been going on, said he, for such a long time that they have now come to be regarded as part of normal existence of the peasantry in India and as such nobody cares to regard such chronic maltreatment of peasants as anything which deserves serious notice

MORBID PSYCHOLOGY

Even the peasants have come to develop amorbid psychology that there is perhaps no use raising their voice in protest against such a dehumanising treatment. The chronic miseries of the peasantry in this country, further said the speaker, had so far deadened the humane instincts of the people in the upper stratum of society that while they go on agitating for redress of all manner of grievances—real or imaginary—they never take into their heads to mitigate the conditions of the life of poor peasants which may be very aptly described as almost bordering on serfdom.

NO ECONOMIC EXPLOITATION

The Conference adopted the following resolutions:—

"The object of the Peasants' movements is to secure complete freedom from economic exploitation and the achievement of full economic and political power for the peasants and workers and all other exploited classes.'

"This main task of the Kisan Shangh shall be the organization of peasants to fight for their immediate political and economic demands in order to prepare them for their emancipation from every form of exploitation.

"The Kisan Sangh stands for the achievement of ultimate economic and political power for the producing masses through its active participation in the national struggle for the winning of complete independence."

"UNJUST & BURDENSOME"

"Whereas the present system of Zemindari (Orissa, Bengal, Madras, Assam), Talukdari (U. P. and Gujarat), Malgujari (C. P.), Estmardars (Ajmer), Kotes (Deccan), Zammis (Malabar), Enamdars, involving as they do the vesting of ownership over vast areas of land and the right of collecting and enjoying enormous rent incomes instituted and supported by the British Government in India, is inequitous, unjust, burdensome and oppressive to the Kisans (peasants, etc.)

"And whereas these Zamindars, etc., represent and oppress their crores of tenants while neglecting to repair the irrigation resources, all such systems of landlordism shall be abolished and all the right over their lands be vested in the cultivator.

"TOO OPPRESSIVE"

Whereas the present systems of land revenue and resettlement imposed by Government on Ryotwari areas have proved too oppressive and vexatious and resulted in the progressive pauperization of peasants; all such systems of land revenue be abolished and be replaced by a graduated land-tax upon net incomes of Rs. 500 and more (as also recommended by the taxation inquiry committee)."

A resolution of condolence was also passed on the death of Mrs. Kamala Nehru.

After the meeting of the Congress Working Committee was adjourned at about 11-30 a.m. Pandit Jawaharlal Nehru attended the Kisan Conference which was still sitting. Pandit Nehru, who was accorded a rousing ovation on his arrival, addressed the gathering with a brief speech. It is not the time, said the Pandit, to make any long speech. There would be many occasions in future when he would explain his views in regard to their problem at greater length. He had come in their midst to express his sense of solidarity with the Kisan movement. The Kisans were the most exploited of India's population. The main problem of India to-day, said he is about the peasants—as to who should be proprietors of lands and what should be the status of peasantry.

He concluded by assuring the Kisans' delegates who had assembled at the Conference, that Congress would stand by the Kisans. Reforms had come and others also might be coming. In his opinion the whole Reforms should be tested with reference to the main problem of the peasantry.—United Press Special.

CONGRESS AND STATES

Working Committee Reiterates Principle Of Self-Determination

CONGRESS CAMP

LUCKNOW. April 10.

The Congress Working Committee met this morning for two hours when it discussed the attitude and relationship towards peasants and workers.

After prolonged deliberations the "United Press" understands, the Committee was inclined to the view that they should adhere to the Calcutta Resolution on the subject as well as he subsequent statement issued by the A.I.C.C. at Madras in October last.

As regards the States Subjects, the Working Committee reaffirmed the principle of self-determination for them but opined that the struggle for heir emancipation must primarily lie on their own shoulders.—United Press Special.

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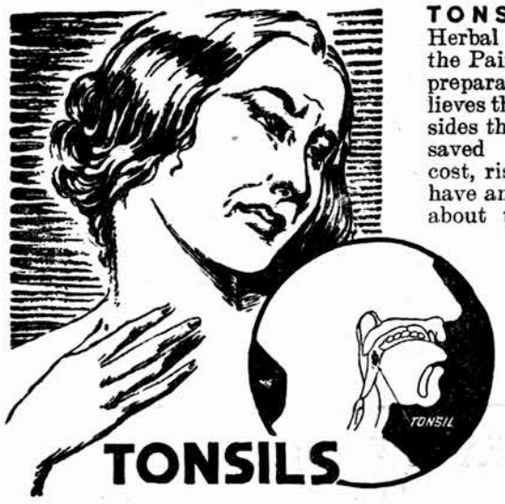

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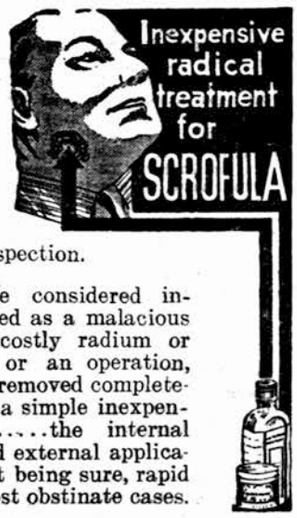

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My first child was suffering from slight temperature below 100 for a few hours in the day for the last few days. But to-day I am glad that she has normal the whole day. As I got more faith in you by the miracle cure of my 2nd child I didn't consult any doctors here. I am greatly tired of them after consulting them the last six months with little use.

Yours faithfully,
Mrs. C. V. H. RAO.

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TOWARDS AN INDIAN LINGUA FRANCA

A Basic Hindustani Is The Only Practical Solution Of India's Peculiar Linguistic Problem

(By M. HAMIDULLAH, B.A.)

*A paper read at a meeting of the Calcutta University Philological Society recently.

Hardly had Indian nationalism cut across the troubled waters of India's communal moorings than some of the intelligentsia had conceived of a lingua franca for the Indian subcontinent—an idea, as difficult to materialise as it is irresistible to include it in one's dream of a free and united India. And it was not the unexpected that had happened. India will need same language of her own to bring together her distant sons in a common linguistic bond, and also, to have her her due prestige in the world family of nations, where she may have to play an increasingly important part.

Now, at the outset, would it at all be advisable to hurry in solving a problem of such a great national importance, or to give place to pretty communal considerations and to race in saddling one another with a language which suits one's own fancy; thereby, stifling the whole issue and doing irreparable loss to the national cause? But recent linguistic developments, unfortunately, only go to confirm one's fears. I think, it would have been far better in the long run if the problem of India's lingua franca had not been made a public one at this critical juncture in India's history. But in that haste, so characteristic of a rising nationalism some of our public men in their enthusiasm prematurely delivered it to the general public, who, not quite capable of realising its manifold difficulties and vast complications, at once brought it down to their own, comparatively low level of understanding.

Religious Complexion Of Problem

Very soon, the linguistic problem was given a religious colouring (as, unfortunately, every important issue gets in this country). Camps were pitched, labelled, and one who ran could read communalism writ large on the newly woven linguistic canvas too. Nothing to say of canvassing that went on between camp and camp. Yet, in spite of much that is shoddy, unintelligent and unsatisfying there seems to have been born, of late, a genuine feeling among some Indian intellectuals and public men, who, while reading the present situation strongly desire that a way should be found out, the best and the least imperfect way, it being idle to expect anything like perfection, as long as imperfection continues to be an essential attribute of things.

In the present article, however, it is my aim to attempt a somewhat comprehensive survey of the present linguistic situation in order to find (may be I may fail to find) a possible lingua franca for India, which by satisfying its competent critics, will fulfil, all or the largest number of qualifications required of such a language. After accomplishing the aforesaid task I shall proceed to submit a new scheme for the reader's thoughtful consideration.

But it may rightly be asked why should one take it for granted that a lingua franca is needed for India, and that we must have it, even at a considerable cost? As it is, one is habituated to accept a great many things in life without ever stopping to examine the reasons for so doing. It would, then, be highly desirable in our own interest that before venturing on such a difficult task we may very well examine our credentials for so doing. To begin, then, right from the very beginning, let us consider the

Case Against Having An Indian Lingua Franca.

We Indians have no lack of sacred and binding attachment for our ancestral homes. An average Indian, it may be said, will much prefer to remain in his native town or city unless when hard pressed by unemployment, even then there is every possibility of his accepting a comparatively less lucrative job at home than a more paying one in a distant town. One may fairly venture to say that an average Indian is quite unadventurous and not a good traveller, except, of course, when impelled by religious motive for a pilgrimage, in which case, no place is too far off for him and no journey too arduous to undertake.

It may safely be laid down at the beginning that the Indian villager, illiterate as he is at present, will hardly need a lingua franca for a long time to come (and here it may be well to remember that about 76 per cent of Indian population lives in villages). Who, then needs a lingua franca? Is it the educated middle class clerk in the town and city? Yes, to some extent, one may say. But, ordinarily even as a matriculate, it is likely he has already been burdened with as many as three languages—English, one classical language and his own mother tongue. Is it not encroaching upon his short and hard-earned leisure to impose upon him the learning—reading, writing and speaking—of a fourth language? And, as a matter of observed fact, he will as often as not need it. It is easy to exaggerate the importance of a lingua franca if we overlook the actual linguistic situation. For instance, a man from Allahabad (and to a very great extent it is equally true for more distanced Patna and Benares, too) may be transferred to Delhi some five houndred miles from his native place, yet, he will have little or no linguistic difficulty in his new surroundings, since Delhi and Allahabad speak the same idiom, Hindustani. One feels quite sure that the same holds good for a person living in anyone of India's big commercial or industrial cities (with the exception, perhaps, of the extreme South of India) if he shifts to some other such city in another province where a different vernacular is spoken.

Bazar Hindusthani

This very significant observation, just mentioned, is directly due to the fact, that within the last few decades economic changes and industrial development with the help of quick and easy modern transport, have brought about vast shifts in interprovincial population, both, wage-earning and clerical. Among the people affected by this socio-economic change there sprang up, long ago, what is called Bazar Hindustani, now a very living mass language of about a hundred years' standing, which has been serving as the medium of conversation between the people hailing from various parts of India speaking their respective, mutually unintelligible vernaculars. Bazar Hindustani had sprung up among these people as a makeshift language, only as a matter of course.

Thus one may well expect a Bazar Hindustani growing up in Calcutta, another in Bombay and so forth. And at this discovery no one need be surprised. In cosmopolitan Calcutta it would be difficult to think of a citizen of whatever social status, without some smattering of Bazar Hindustani. While shopping in Bombay I was addressed at the shops in the same form of speech and was struck by its universal intelligibility. At Delhi I have heard a Bengali employee of a Calcutta chemical firm (Messrs. B. K. Paul and Co.) speaking in Bazar Hindustani. When asked, he could tell me that though he had been in that city only for a fortnight, yet he did not suffer from any linguistic difficulty in business—his Bazar Hindustani which he carried from Calcutta was easily understod at Delhi.

From what has been said above one can easily conclude that an Indian Lingua Franca, though only spoken, is already a reality. In India's big commercial and industrial centres there takes place both effective and wide social contact among the working classes, the coolies, the industrial labourers, the household and office servants, amongst themselves on the one hand, and on the other, with those who employ them, in mills, factories, collieries, mines, tea plantations, etc.; and for several decades the most used language in this contact has been Bazar Hindustani. Would it not be futile to feel, still, the need of a lingua franca for the humble and unsophisticated masses whom this simple speech has almost ideally served so long?

Cultural Aspects Of Problem

This may directly lead one to some cultural aspects of the linguistic problem. With the solitary exception of Rabindranath Tagore's unique experiment to bring young India from every province and community in a common cultural fellowship for which (mainly) Visva-Bharati stands, it seems there has hardly been any serious attempt made within recent times to bring about a wider unity of the people on the basis of a greater Indian culture (one may even strongly doubt if most of the educated youngmen are fully alive to the immediate or remote need of such a unity, since, it is frankly impossible to expect a unity of the Indian people based on organised religion when there are so many, representing the whole gamut of religious thought and practices). Further, it seems there takes place very little effective cultural contact between the middle and upper clases of one province with those of another. An Indian student at the university will sooner think of going to England or for that matter even to China or Japan than go to a university in the neighbouring province with a possibility of knowing the people there, their language, their ways of life and a host of interesting things. And the little interprovincial social contact that exists between the educated and cultured classes is carried through English; which, being always at their hand, has come to fill in the place of a lingua franca for the educated, and indeed can be

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HEALTHY JUICE
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ORANGES

and
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Towards An Indian Lingua Franca

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so regarded for all practical purposes.

It has now become clear that like the city masses, the educated and upper classes too are in possession of a lingua franca, which differs from that of the former in being a foreign language and an infinitely richer and cultivated one at that.

One may now take up for consideration some of the reactionary forces which, directly or indirectly may to a great extent determine the formation of an Indian lingua franca.

Reactionary Forces

It seems, within recent times, India has entered upon a new phase of credal wars. Reactionary forces on every side are bent upon splitting up the country, "vertically," by a sharp all-dividing religious axe in an almost impertinent disregard of racial, linguistic, cultural and all too living social bonds, which do, and will continue to exist between a healthy people regardless of what religious institution they follow.

To take only a simple example, to anyone capable of some "reality thinking" there could hardly be anything more impractical than grouping, except for political purposes in theory, a man, say, from the Frontier, whether Hindu or Mussalman, with his co-religionist in Bengal, Bombay or Bihar. A little more "reality thinking" would have exposed the trick which language plays, when it uses static words to denote such highly changeable contents as men in their externally imposed characteristics, which differ not only at the same place at different times, but also, at different places at the same time. Yet it is in theory that the whole whole paradox lies. One may wonder how much of the theoretical mass sentiment for Hindi among the non-Hindi-speaking Hindus may not be based upon a mere sentiment not yet put to the acid test of (among other things) learning a tedious grammatical gender and a rigidly complex verbal system he slightest laxity of which in speech may strike a Hindi speaker an intolerable linguistic blasphemy. The same sort of championing of Urdu by a section of the Bengali Mussalmans, it seems, is based upon a similar brand of a false patriotism, and of the two the former may be the direct reflection of the Shuddhi and Sangatha movement and the latter that of the Pakstan Utopia cherished by a certain section of the Indian Mussalmans.

Obviously, there is an unnegligible class of people among the two major communities, who, by their uncompromising, separatist attitude will make the formation of a true lingua franca extremely difficult. This would be further complicated by the rising provincial walls which, however justifiable economically or politically, may unfortunately (have they not already been?) extended to other spheres of national life; thus, will not only counteract the just mentioned communal forces, but also jeopardise the very cause of having a national Indian language.

This was only a rough representation of the actual scene. A closer view will disclose the steadily fluctuating tangle of innumerable fusions and confusions determined by a host of social, economic, political, racial and religious forces acting and reacting on one another. It would be simply premature to foretell the design (if a design it be!) on the web till it is spun. For the present it may content us to sum up the preceding review, as follows:

(1) Rural India does not and may not need a lingua franca for a long time to come.

(2) Masses in big cities are acquainted with Bazar Hindustani which serves them as a lingua franca in their daily life.

(3) The educated and culturded classes use English as the lingua franca.

(4) There seems to be neither any urgent need at present nor any strong desire on the part of the people to have a lingua franca.

That India may badly need a national language in the near future is another matter, which it would be worth while to consider in our.

Case For An Indian Lingua Franca

It is a matter for serious reflection that in spite of several decades of Indian nationalism, nationalist India has not yet made any serious attempt at evolving a national language. And when the subject was brought before the Congress it helplessly shirked from handling the problem for the time being, which may lead one to doubt if the nationalist leaders have fully appreciated the role of a national language in uniting the people. It has by this time become a conviction with the writer that a universal adaptation of a national language in India will foster for the first time not only the greatest measure of a wholesome unity, which is attainable inspite of religious and racial diversity but also would inaugurate an epoch of a truer and more nation-wide nationalism. One may very well imagine what a supreme delight it would then be to be pervaded by a feeling of absolute non-communalism and non-provincialism; to feel one's unity with everyone from the Himalayas to Cape Comorin and beyond, aroused by a common religious attitude towards the mother earth that nourished us and to express it in a common language —the unity, the great synthetic unity in the world that India can be!

This is not mere fanciful dream of an unpractical idealist. As a result of the new political and economic dispensation based upon separatism, recently the members of the various communities in India have for the first time begun to be almost obsessed with their real and unreal differences to the extent of forgetting (or even neglecting) their common humanity and its underlying unity.

It is perhaps time now to dwell upon the many similarities which express this unity. Anyone with some insight to go deeper than mere outward superficialities would easily discover that actually there exists more of a healthy unity, more oneness among the great masses in the country than most of the communalists would like to believe. As a mater of fact "men's compositions and characters are more similar than their views, and if they had not needlessly different modes of expression upon many broad issues they would be practically at one upon a hundred matters where they now differ." Mark, the "needlessly different modes of expression," which are extremely limited even in a most cultivated language when compared to the infinitely unlimited "modes of expression" that are possible in a Babel of languages. And according to the Linguistic Survey of India as many as 723 languages and dialects are spoken in India, which, incidentally are written in more than a dozen of scripts. It is no wonder if even minor differences begin to loom large when expressed in a Babel of languages —a state unimaginable if there were a single medium of expression, unless of course every speaker was to be a Solomon or a Panini incarnate. Can there now be anything more passionately desirable than a common language for India?

Minimum Qualifications

To turn now to another aspect of the linguistic problem. It is clear as day that as a whole India has been a great deal centralised by more than a century of British rule and the modern scientific transport. And there is every reason to hope that with the growth of a wider nationhood the process is going to be accelerated. The economic and social changes with the help of quick and easy travel have already broken down the age-old barriers against movement, bringing about vast shifts in all sorts of population. With the present rate of increase in India's population leading to a further intensification of the socio-economic struggle, one may reasonably hope to witness a still greater redistribution of provincial populations. A new era of social change will be ushered in, —rather, has it not already been? This may roughly illustrate the new background of Indian society which is slowly taking shape. Among the other new problems that young India has got to face in the near future the linguistic problem shall surely be one. Nay, have we not already begun to face it, and would it now be wiser to solve before it is too late? Does it not seem superfluous that when two educated Indians from the neighbouring provinces meet they should take recourse to a foreign language imported from an island six thousand miles away, while, simliarly situated illiterate people should use a lingua franca of 'their own.'

Let us now sum up the case for an Indian lingua franca as follows:—

India needs a lingua franca

(1) as a matter of national self-respect and to keep her due prestige in the world family of nations,

(2) to foster communal harmony and a measure of wholesome unity among her people,

(3) that she may become a more centralised national unit in a truer and stricter sense of the term.

Before coming to a practical consideration of an Indian lingua franca it would be necessary to state as clearly as possible the minimum number of qualifications required of such a language and the many implications involved in its adoption as a national language for the country.

From the beginning of the lingua franca movement, it has already been seen, there was hardly any serious attempt made to grasp the problem in a cool scientific spirit, appreciating those manifold difficulties to be embraced in arriving at a finally practical solution. Everywhere the linguistic enthusiasts seemed to be over-conscious of a somewhat divine supremacy of their particular mother-tongue as the fittest candidate for the "lingua francaship." The rest was a vague, half-hearted, more or less idealistic feeling that among other Swadeshi items one needed a Swedeshi language too—a sort of linguistic Swaraj. The result is that though the idea of a national language has become familiar in the country, yet, there still exists a deplorable ignorance of its very fundamentals.

Need For Simplicity

An Indian lingua franca, as I understand, it, essentially implies that it will be India's national

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Towards An Indian Lingua Franca

(Continued from Page 83)

language, much as English is that of England and French of France. Throughout the length and breadth of the Indian sub-continent every literate person shall be expected to be able to read, write and speak it. It would thus serve as a common medium of communication between any two Indians who do not speak the same vernacular. In order to gain a universal currency among all classes of people the lingua franca must, primarily, have so simple a grammar that any person of average intelligence may acquire a working knowledge of it after a few hours' study. This would be made possible with the help of a vocabulary already familiar to the speakers of almost all the Indian vernaculars. The Indian lingua franca will also have its official script—a script, which will succeed in the long run not so much by mere sentiment, as its scientific accuracy, combined with simplicity and ease. Summing up, an Indian lingua franca should be required to possess the following qualifications:—

(1) It must primarily be an Indian language.

(2) The language should be familiar to as large a number of speakers of the Indian vernaculars as possible.

(3) In its grammar it should be preferably simplicity itself.

(4) It should be written in a truly alphabetic script, which uses a special sign to denote each sound, separately.

This leaves us to turn to the Babel of Indian languages and to examine them, selecting out the one which satisfies all or most of the conditions mentioned above. It may strike one at the outset that none of the Indian vernaculars, as they are, is ready to fulfil the four conditions. The first is satisfied by all of them, obviously enough. As for the second, Bazar Hindustani alone comes to the mark, everyone's handmaid that it is without any stamp of noble birth; while, the older and richer vernaculars rule supreme in their respective kingdoms almost strangers to each other—Bengali is Greek in the Punjab, Marathi Latin to the Doab. The third condition is again satisfied by the Bazar Hindustani alone, which compared to the other vernaculars possess a grammar which is almost simplicity itself. In the fourth test they all fail with the difference, that, while the various vernaculars are written in their particular, more or less cumbrous scripts ridden with syllabism, which, perhaps they would never be ready to discard, Bazar Hindustani mostly current in its spoken form has got no script of its own, with the advantage that it will have no obstacle in adopting the most highly evolved script at hand—the Greeco-Italic or as commonly known, the Roman Script.

It has become necessary here to devote a few words to those supporters of English who would claim for her the title of India's "lingua franca-ship." They may assert that English at once satisfies the second and the fourth conditions, and in its new form, Basic English, it passes the third test also, since Basic English is certainly as simple as Bazar Hindustani. As for the first clause regarding the nativity, Basic English cannot be called an indigenous product of the English soil in the same sense as English is; besides it is of such a universally adaptable nature that when adopted by any people it would easily become their very own.

This brings Basic English very near taking off the palm from Bazar Hindustani, but the latter, though without a stamp of respectability and without privileges, can at least claim India to be its home

The Lady Volunteers of the Congress in their Camp.

which the former cannot at present, and Bazar Hindustani would rather fight for its rights and get itself recognised than give a chance to the new intruder, which leads us to consider the scheme promised in the beginning of this article—namely, the

Case For 'Basic Hindustani'

What is Basic Hindustani, it may well be asked at the outset? Basic Hindustani is practically same as Bazar Hindustani, in all its essentials, with the difference that it is more systematic and richer than Bazar Hindustani is—a much desirable change which will not only render it fit for all cultured usage, but also give it a place and title of respectable seriousness, which it deserves. I have dared to coin and substitute the term Basic Hindustani solely on the analogy of Basic English. Basic Hindustani as its simplified and easier form stands in almost the same relationship with Hindustani as Basic English with English. Besides, Basic English has recently become a bi-word in this country and has already been tried with remarkable success in some of the schools, in the United Provinces, which may readily give a rough idea of Basic Hindustani to anyone at its mention.

In the last health report published by the Indian Government it was moderately estimated that the population of India has already increased to about 370 millions, and at the next census it would easily reach to 400 millions, being the "largest congregation of people under a single Government" that history has ever witnessed surpassing even that of China. Out of the total population I can claim with a good deal of confidence that there are about 250 millions of people who can express themselves, in what I have termed Basic Hindustani. Considering the number and diversity of its speakers Basic Hindustani can at once be regarded, after English, as the most cosmopolitanly spoken speech in the British Empire, if not in the world. This sets one thinking on the present, comparatively unfelt importance and the future potentialities of Basic Hindustani as the national language of the Federation of the United States of India. Further, who can check Basic Hindustani from extending its domain to farther India and the rest of the East? Following the career of English, may it not one day become the 'lingua franca' of the East—a possibility which would largely depend upon the part India is going to play in the future history of Asia? As regards the farther India, however, there is a sufficiently large population of Indian settlers there already exists a form of Bazar Hindustani, as a common medium of conversation among themselves and those with whom they come in contact.

We are now in a position to appreciate fully the vast linguistic and social phenomenon for which Basic Hindustani stands, and also its immense possibilities as the national language of India and a probable lingua franca of the East. Let us now have a closer view of Basic Hindustani and briefly describe its main features, it being hardly possible that in an article of such a general nature as this, one should enter upon a detailed and purely academic discussion, which I leave out for another occasion.

Grammar And Vocabulary

To begin with the grammar, Basic Hindustani has got no grammatical gender which is a great simplification. Standard Hindustani is proverbial for being gender-ridden, indeed, those whose mother-tongue has no grammatical gender find the greatest difficulty in mastering the gender in Hindustani, since it has complicated the grammar by affecting the adjective and the whole verbal system. The verb in Basic Hindustani has been simplified by doing away with separate personal and number forms, which have been replaced by a single one. The transitive and intransitive verbs are conjugated alike. The use of passive has been restricted. There are in all nine tenses and six cases. Very often the singular is used for the plural also, and plural inflections of standard Hindustani have entirely been discarded. The word-order is the same as in Hindustani, and the other Indo-Aryan vernaculars. These are some of the landmarks in the grammar of Basic Hindustani. To any one acquainted with either Urdu, or Hindi form of Standard Hindustani these changes may strike as revolutionising in their simplicity. The vocabulary of Basic Hindustani consists mainly of such Sanskrit, Persian and Prakritic words of daily use that are found in all or most of the Indian vernaculars this being a key to its universal intelligibility. Basic Hindustani obviously has no partiality for Sanskrit or Persian words since it is a mass language and as such unaccustomed to the luxuries of a higher culture.

The writer has found out that by freeing Basic Hindustani from its dialectical peculiarities, and colourings introduced by class speakers, a crystallised form of language much simpler than basic English would easily be arrived at, which, in a systematic form, can be learnt by any Indian of average intelligence in a week's time, by devoting only one hour a day. A select vocabulary of some 500 common words which is all that may be required for ordinary conversation would consist of about 300 nouns, a 100 adjectives and adverbs, some 50 verbs and 50 participles and pronouns. It would not take more than two days for an Indian to get familiarised with the vocabulary, three days for mastering the few easy rules of grammar, while two days may just suffice for learning the simple Roman alphabet. As for the cultured form of Basic Hindustani, for writing and all learned discussions, it is perhaps not so difficult to evolve as is generally supposed by those who would shirk rather than make a bold attempt. It is clear that the national language shall have to be fed with culture words taken from Sanskrit, Persian and English, and in these borrowings, as natural, Sanskrit will have the lion's share, Persian next biggest, followed by English. This would certainly leave the purists uncomfortable and complaining, but then, for the purists "all things are impure," and the purists shall always be with us, at least, as long as it takes all sorts to make this world. So the purists can easily be left to themselves. The real issue which stares us in the face is, who will undertake to carry out this very big and difficult task of constructing an Indian national language? Its importance as a nation-building programme could hardly be exaggerated. But, who can do it and how?

Need For All-India Institute

I propose that a beginning may be made by establishing an all-India institute for the formation of national language. The institute would be an organisation of specialists and representatives of all the Indian vernaculars, who would collaborate in constructing the Indian national language. Some critics may point out here

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Towards An Indian Lingua Franca

(Continued from Page 94)

the fallacy of presupposing with tacit self-complacence, as if the linguistic experts would certainly decide in favour of Basic Hindustani. This makes it necessary to say a few introductory words about the present article, which I had conceived several years ago. During that interval the idea had been maturing and I went on changing and adjusting it, as I learnt more and more from the discussions about it that I had with such specialists and literary men of the leading Indian vernaculars, whom I could meet. It should be mentioned that they belonged to very different schools of thought. Besides that I have been influenced and much benefited by a number of thoughtful articles on the subject which from time to time I came across in the Indian press. The final outcome of it all is the present article crystallising out as here. Although I do not claim for it anything like the last word said on the matter, yet it would have its chances whenever a scheme for the national language comes up to be considered by a body like the proposed institute. And from what I have known, thought and felt about the linguistic problem I can say with a fair amount of confidence that within my knowledge there is no other scheme which may have a greater chance than the present one. But if the specialists arrive at a more comprehensive and practical plan—a very desirable possibility—I would feel the happier for it, yet, till it comes, Basic Hindustani stands. To turn back to the point where we had left. The primary work before the institute, I think, will be to form a strong public opinion for a 'lingua franca' which may be done by publishing propagandic articles in the English and vernacular press. When the desired public opinion is formed, the next step may be taken by issuing practical guides to the language in the vernaculars, containing a grammar and vocabulary of everyday use. This can be well supplemented by bringing out a series of popular stories and songs in the 'lingua franca.' Public lectures would go a long way in popularising the language among the masses. With the local support of the educated and a few rich people it would become possible to have provincial branches of the institute. This would make the organisation a real national force of no small significance. Henceforth it will be found placed on a strong permanent basis. With the establishment of provincial branches the task at the centre would be lighted. Then it would be time to undertake the work of feeding the language with culture words, which would be carried out among other considerations in a thoroughly scientific way—word by word, sifted, and judged like a jewel, then put to the tests laid by the institute (say, as an arbitrary illustration, Sanskrit words preferred for abstract and catholic ideas, Persian for material things, English for modern scientific terms, and so on). As the words get passed periodical lists of latest additions would be published. The institute would lead by first using them in the articles published in its own official journal, later on, to be popularised by the press. Needless to say this work will go on for many years till a rich dictionary would be formed.

Above Religious And Political Bias

One feels very optimistic about the scheme because it has none of the common obstacles to meet on its way towards complete realisation. It is so far and away from communalism that even the staunchest communalists may find a hard and thankless task in giving it a communal colouring. It stands equally above all religious and political bias. And it beats all the provincial vernaculars proposed for an Indian lingua franca,' since, they suffer from the insurmountable drawback of engendering a sort of superiority complex among the minority who happen to be its speakers, and a directly opposite inferiority complex among the majority who have got to adopt it. Does not then Basic Hindustani stand the greatest chance of being the national language of future India? It all depends upon the birth of a genuinely nation-wide consciousness, a greater and more extensive consciousness of a greater India standing out majestically in her noble pre-eminence, before which we all will forget our petty political and individual entities. It is the love of a common ideal commanding the moral and mental forces of a people that can foster a healthy unity among them, which can never be achieved by any antagonism to a common enemy, though it may create an illusion of same unity by bringing them together for a short time. And in achieving that national organic unity for which we are striving, a unity which will inaugurate a new era in India's history—in realising that sacredly cherished ideal—the necessity of a common national language, as the first practical step, can hardly be denied, for, language like a double-edged instrument, first seals the bond of unity among its speakers, and then continues to nourish it along the forward march of social evolution.

The great martyr, Syed Umar, Mukhtar, the Tripolitan leader who was recently arrested along with his followers by the Italians and executed.

Group photograph of Ladies' Social Club of Sholapur, taken at the time of their annual gathering: The sitting members are (from left to right): Mrs. Hutchins, Miss Pater, Mrs. Varde (Secretary of the Club), Miss Fowler, Mrs. Henchcliff (President of the function), Mrs. Nerurkar (President of the Club), Mrs. Leela Anjanappa (Joint Secretary) and Mrs. Dastur.

WIFE AS SHOP WINDOW

A Paris jeweller's wife, suing for divorce, asks for the return of £9,500 worth of jewellery which her husband has kept.

The husband refuses.

In accordance with the custom of the trade, he says, he merely used his wife to advertise his gems.

The wife replies that if the Court admits this it amounts to a ruling that jewellers' wives:

(1) Cannot legally receive presents from their husbands.

(2) Are legally reduced to the equivalent of a shop window.

The Court has adjourned to do some hard thinking.—"News Chronicle."

PRESIDENT'S WIFE AS PAID LECTURER

Mrs. Roosevelt Will Speak On "Ways Of Peace"

Mrs. Franklin D. Roosevelt rounding out her third year in the White House on March 3rd also rounded out her record as a precedent-breaker by announcing a short tour as a paid lecturer.

Mrs. Roosevelt previously has conducted a magazine page, broadcasted and written both weekly and daily newspaper columns for remuneration since coming to the White House.

Her lecture, entitled "Ways of Peace," will be given at four charity events held by various civic clubs.

Learn how to:
—INFLUENCE people
—win new FRIENDS
—be POPULAR
—attract MONEY
—enjoy superb HEALTH
—acquire a CHARMING personality
—achieve social and business SUCCESS
—live a broader and HAPPIER life.

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Some Opinions

SIR HARI SINGH GOUR:
I have been very deeply impressed with what I saw in your factory, your goods are equal to the best foreign make yet are cheap in prices.

CEYLON GOVERNMENT TRADE REPRESENTATIVE:
"The working method of the factory is wonderful. The shoes made therein are superior to foreign makes."

A PROMINENT BOOTS & SHOES FIRM OF LONDON:
The quality of your shoes is very superior. The canvas used is of the best type. The style is really very attractive.

H. H. THE MAHARAJA OF BHAVNAGAR:
On visiting your factory I was pleased with the efficiency and cleanliness. I wish success to the working of the factory.

THEIR EXCELLENCIES LORD AND LADY WILLINGDON:
During their recent visit to Kathiawar were highly pleased to see the shoes and slippers made by the factory. They gave an order for some pairs of coloured shoes.

THE FAMOUS GERMAN RUBBER EXPERT BERGER:
India ought to feel proud for the superior shoes you manufacture.

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PARLIAMENT OF RELIGIONS

India's Mission To Bring About Religious Synthesis

(BY SWAMI VISHWANAND)

From time immemorial man has believed in a Supernatural Being, who is the ultimate Reality and the causeless cause. The faculty of reason which differentiates him from the animal Kingdom demands an explanation of all phenomena of the universe in which he finds himself placed. The terrible exactness with which the sun rises and sets, seasons follow one another, and a thousand other phenomena are conclusive evidences that there is a method in the madness of the Creator. Then there is the enigma of the grave—what happens to man after death? The seven riddles of the universe, as a French philosopher calls the problems of human life stir the imagination even of the hardened sinner.

While the man in the street ponders over them and cannot find any satisfactory solution, his church comes forward to help him. Every creed, every Church has its own scripture; and every scripture has its dostrines and dogmas. In the good old days a man used to live amongst his own tribesmen, sharing his beliefs. He had no occasion to know that there are men who profess a different creed. Divergence of opinion was almost unknown. It was Constantine who formulated and systematised the dogmas of the Church of Christ. The meeting of the two historical religions, Christianity and Islam, in the soil of Europe did not lead to very happy results. The Cross and the Crescent measured their strength in Palestine.

DOGMAS CHALLENGED

Since the beginning of rennaissance, men began to challenge the truth of Church dogmas. Galileo and Bruno were persecuted. The progress of science during the last three hundred years, specially the theory of evolution of Darwin, has considerably undermined men's faith in dogmas. Rationalism is asserting its power The inventions and discoveries of scientists and explorers are revealing new worlds and opening up new vistas, Radio and air-plane are making antipodes our neighbours. The sharpness of difference between creed and creed is being keenly felt by every thinking man and woman. The moderner puts the question pertinently: How can the wisdom of wise God be confined within limits of one book?

AKBAR'S INITIATIVE

It was remarked by a Christian missionary that while in Europe the Catholics were persecuting the protestants, the Protestants were persecuting the Catholics and both were persecuting the Jews, in India an Emperor was making earnest efforts to discover the unity of all religions. Jesuit fathers, learned Pandits and Muslim divines were alternately expounding their philosophy in the Court of Akbar. It must be said to the credit of this enlightened Muslim ruler that during his long reign no non-Muslim was persecuted. He convened a parliament of religions with the object of showing his reverence for all prophets. About two thousand years before him, there was another Emperor, in this country, whose edicts are found scattered even to-day throughout the length and breadth of this vast sub-continent, enjoining upon all his subjects to practise, toleration towards one another

INDIA'S MISSION

It seems India has a mission to fulfil in the scheme of Divine Providence. There were Christians here, long before many countries of Europe became Christian. There are Jews who have lived here more happily than in their own homeland. There are the remnants of the grand Zoroastrian faith who may legitimately claim to have built up this beautiful city of Bombay. There are eighty million Muhammadans, the Jains and the Buddhists—verily, India is God's chemical factory for manufacturing religious synthesis! Will educated Indians realise their high destiny? It is the hand of Asia that has rocked the cradle of prophets and India is the heart of Asia.

RAMAKRISHNA PARAMAHANSA

The advent of Sri Ramakrishna Paramahansa, the matter of Swami Vivekanand, in the middle of the nineteenth century in this ancient land of diverse creeds has demonstrated once more that the fountain of India's spiritual genius is not yet dried up, that, although she occupies a back bench in political matters, in matters spiritual she can appear in the role of a teacher. His birth centenary has been celebrated the other day in London and New York, (and all the big cities of the United States of America), Geneva and Buenos Ayres. He is being acclaimed by the savants of Europe and America as the prophet of the harmony of religions. And it is to commemorate this auspicious occasion that the leading citizens of Bombay have organised a parliament of religions in the first week of May.

The name "parliament of religions," reminds one at once of the Chicago parliament of religions held in 1893, where Swami Vivekananda made his way uninvited and became the most dominant personality in that augustnot Dissension."

assembly. The last paragraph of his world-famous address is quoted below:

If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclosive survival of his own religion, and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, inspite of their resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and

A VICTIM TO THE LEADER'S OBSTINACY

The Nation would have been but for the Glorious Sacrifice of

Rajput Ramani

Vividly portraying the glamour of "Rajput" court on the Background of delightful Music.

COMING SOON AT

Prabhat's Historical Musical Super

Starring – Nalini Turkhed

Supported by – Nanasaheb Phatak, Shanta Apte, Kelkar, Mane, Buasaheb, Chhotoo.

Krishna

Dubash Theatre

Parsi Burial Ground, Brookwood Cemetry (Surrey) where Shapurji Saklatvala's ashes were buried.

Ashes Of Shapurji Saklatvala

Buried In Parsee Burial Ground In Surrey

(From Our Correspondent).

LONDON: April 1 (By Air Mail).

A quiet burial of the ashes of the late Shapurji Saklatvala was arranged at the Parsee burial-ground, in the Brookwood Cemetery in Surrey, some thirty miles from London on Saturday last. Only the family mourners and ten personal friends of the late Mr. Saklatvala were present.

Two Parsee priests recited Parsee prayers in the chapel where the ashes were deposited. After prayers, they were carried to the graveside of the late patriot's mother and father. Another ceremony, chanting of the words: "Earth to Earth we give you of your own," and the ashes were lowered deep.

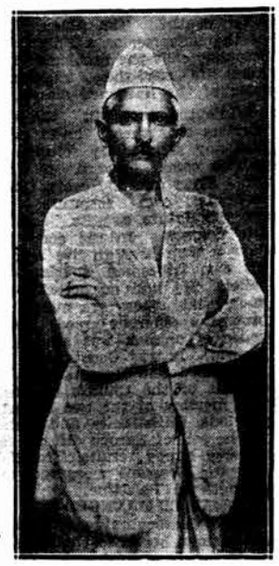
The remains of late-lamented Shapurji Saklatvala now lie by the side of those of his mother, Jerbai, daughter of Nusserwanji R. Tata. She died in New York on 23rd November, 1907. Her remains were buried, as the inscription reads, "by her sorrowing children." It adds: "A noble type of gentle and heroic womanhood, Peace, Peace, Peace."

Shapurji's father, Dorabji S. Saklatvala died in Manchester, and his remains were buried by the side of his wife.

Father, son and mother now rest at peace in front of the mausoleums of Sir Dorabji Tata, Sir Ratan Tata and Mr. Jamshedji Tata.

Officers in charge of the Lady Volunteers of the Congress: (Left to right) Mrs. Safia Khan, Organiser; Mrs. Uma Nehru, G. O. C.; and Mrs. Sunitibai Mitra, Adjutant.

Mr. Ratanlal, Police Officer, who arrested Mahiji Anop and his gang.



Mahiji Anop, alleged leader of a group of dacoits, now under arrest.

NOTORIOUS DACOIT GANG ROUNDED UP

Clever Work By Jambughoda State Police

Lately, the police authories of the Jambughoda State have been successful in rounding up a gang of alleged dacoits consisting of some notorious absconders. The report of the event which appeared in an Anglo-Indian journal being incorrect and misleading, the following authoritative official statement has been issued by the Karbhari of the State:—

Soon after investigations into the case of one fake-named Ranchood Parshotam—an under-trial prisoner of the Jambughoda State—the Jambughoda State police arrested a gang of alleged dacoits wanted by the police since two years. With but a few clues the Jambughoda State police authorities with Mr. Ratanlal, Police Officer at the head, assisted by the Gurkha constables, Messrs. Bhadravir and Samshersing, etc., organised a clever move with the result that they could arrest at dead of night the whole gang, of which Darjida Sukaria, Dhanka Sadia and Chhindia Vechia are the three principal leaders.

"WANTED" FOR 15 YEARS.

With equally laudable tact they could identify the under-trial prisoner Ranchhod Parshotam as the notorious robber Mahiji Anop, who was wanted since the last 15 years and whose name is associated with the famous high-way robber Baber Dewa. This great robber having committed several robberies and murders in different States and territories of the Province, the information of his arrest has led to many inquiries in the adjoining States and districts. Throughout the campaign for this round-up, the Jambughoda State police have acted singly and bravely on their own initiative and intelligence, thus qualifying themselves for real appreciation of their services. It would be interesting to remember that the Jambughoda State police was awarded a prize by the Baroda State authorities for having brought to book the real offenders connected with the Khaperia dacoity and the above-named three dacoits now arrested belong to the same gang.

£2,500 FOR TICKET COLLECTOR

A railway ticket collector who lost two fingers and the sight of an eye during the war was awarded £2,500 damages by a King's Bench Division jury in London for injuries received in a collision between a motor-van and a motor-car at Acton.

"A piece of metal," said counsel, "tore its way up through the floor like a piece of shrapnel into the man's body."

Liability was not denied, and Mr. Justice Talbot entered judgment, with costs, against the owners of the van and car.

TELEVISION ERA STILL FAR AWAY.

Years To Wait, Say Experts

Television was discussed as the last item on the technical agenda of the Intercontinental Radio Conference, at Paris last month, and eighty delegates, representing the broadcasting organisations of the world, came to the conclusion that the practical application of the science is not yet far enough advanced to merit serious consideration.

Many of the experts have television systems in various stages of development in their own countries; most of them have seen the so-called "high-definition" television transmissions from the Eiffel Tower, but all whom I so far have met tell me they have been very disappointed in what they have seen.

YEARS TO WAIT

The general impression seems to be that it will take a good many years before television becomes a big adjunct to ordinary broadcasting.

The Conference decided that while "it appears premature to envisage at the moment a complete standardisation of television systems, there remain certain characteristics which can be uniformly adopted whenever there is no risk of compromising progress already achieved."

This, it was hoped, would ultimately facilitate "a desirable element of co-operation."

IRISHMAN SEEKS BRIDE

Must Be Gaelic Speaker With Red Hair, Love For Bag Pipes

Red hair and a love for the bagpipes are stipulations by an Irish bachelor, who has asked the Premier of Nova Scotia (Mr. Angus MacDonlad), to find him a Gaelic-spaking bride, says Reuter's Halifax correspondent.

The Irishman—with "substantial cash"—lives in New York.

In a letter to the Premier he reveales that years ago he loved a Scottish girl in Dundee—but lost her.

He read in a newspaper that Mr. MacDonald spoke Gaelic, so he decided to appeal to the Premier to find him a bride.

She must be under 20 years of age, with "bright red gold hair and blue eyes." She must be affectionate, a non-smoker, and no animal lover." Plumpness is preferred to statute, and above all she must "speak the gaelic and love bagpipes."

The Irishman says that he has a good job in New York and does not want any dowry with his bride.

BISHOP SAVES £10,000

"During the past 50 years I must have saved, by not smoking or drinking, about £10,000," said the Bishop of London at a gathering of temperance women in London.

"You have to have a clear brain to be the Bishop of London for 34 years with five sermons a week and 100 letters a day," he said.

He declared that alcohol was a danger to motorists, and went on: "Don't tell me that all these road accidents at two and three o'clock in the morning have nothing to do with drink."

Proprietary High School Eleven, the winners of Lord Harris Memorial Challenge Shield for Cricket Championship of Bombay High Schools Athletic Association, 1936-'36.

"Anand Bhavan"—the princely residence of the late Pandit Motilal Nehru, which was made over to the nation—where the Working Committee of the Congress met a few days ago.

GLOW WORM A DEADLY POISONER

The tiny glow worm, responsible for beautiful phosphorescent displays in the ocean, is exposed as a master poisoner.

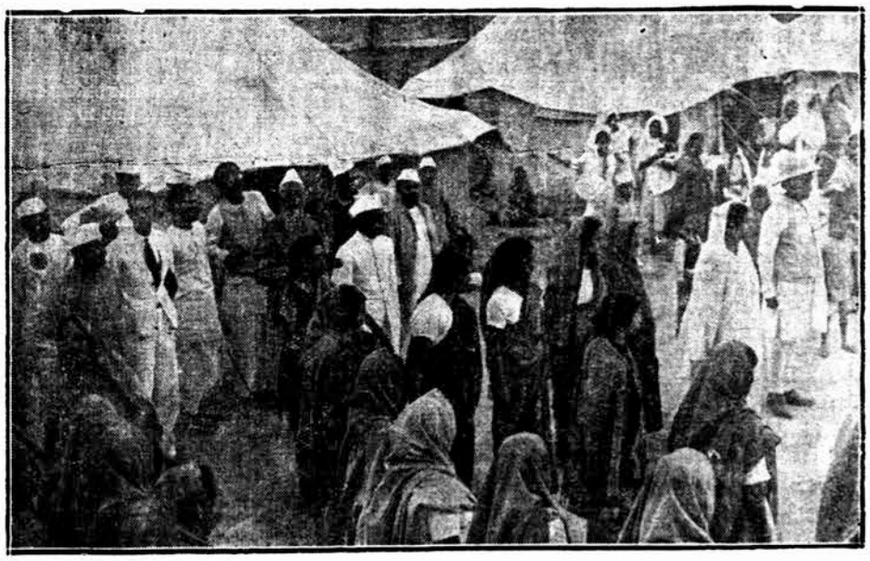
A study by Professor Charles A. Kofoid, University of California Zoologis, has revealed that the worm produces "one of the quickest acting destroyers or human life yet discovered."

It is a protozoic or simple-celled creature technically known as gonyulax, upon which mussels feed.

Eating a mussel which has fed upon gonyulax generally means swift and certain death. The unlucky human is paralyzed quickly. There is no known remedy.

Sudden death which overtook persons eating mussels from certain California coast regions began puzzling health authorities years ago. Restrictions on mussel-gathering because of this mysterious lethal substance followed.

Prof. Kofoid's study disclosed the poisoning periods coincided with the appearance of the phosphores-cent worms.



Syt. Sampurnanand, G.O.C. of Congress Volunteers performed the opening ceremony of the Lady Volunteers Camp in Motinagar on last Sunday evening. Prominent among those present on the occasion were Babu Purushottamdas Tandon, Messrs. M. R. Masani, Yusuf Meherally, Mrs. Kamaladevi Chattopadhyaya and Mrs. Safia Khan.

"What is Esperanto?"
"A universal language."
"Where is it spoken?"
"Nowhere."

"When we were engaged you used to hold my hand by the hour."
"Yes, dear, to prevent you playing the piano."

First bloke: "Do any good at the races?"
Second bloke: "Kept the wolf from some poor bookie's door."

"The barometer has fallen."
"Much?"
"Only six feet, but it broke."

Has Journalism A Future In Karnatak?

It Is Time That People Of Province Take Steps To Establish On Solid Foundations At Least One Good Daily Journal

(By "GAUTAM")

Evidently I am taking the cue from Jamadagni, who wrote so well last time in your popular Sunday issue. I claim to know a little more of some of the aspects of this question than Jamadagni, and thus claim a better hearing from Karnatak.

Karnatak seems to be labouring under far more difficulties than all other provinces—even Kerala, which is smaller, has a better scope, as it is more advanced and well-knit and under a single administration, if the State-area is excepted. The greatest handicap to-day is Karnatak's disintegration into five administrations in all, three British and two States, not to speak of some other smaller States. Mysore with a population of about 70 lakhs, is a unit by itself. 16 lakhs of Karnatakis are under the benign administration of the Nizam and enjoy the blissful ignorance of the Dark Ages. There are about 20 lakhs in the Madras Presidency, distributed mainly in two districts, which are not contiguous and thus are suffering under special handicap. Then the province of Coorg is quite a separate one with about 2 lakhs. Bombay claims about 34 lakhs, distributed over four districts. Such a division means a division in interest and a division in interests means a handicap on any journalistic ventures, which in the beginning at least cannot be ambitious of serving so many interests at once.

Provincial Barriers

Since in these different parts of Karnatak life has flowed on in different ruts, provincialisms in style and language have grown up which do come in the way of ready acceptance of journals from the other parts, however efficient they might be. Thus, the Bellary public will call for a certain style and mannerism, while Mangalore will ask for another and Mysore for quite another. No journal can claim to synthesize all styles, though the process is slowly going on now.

The question of communications is a very tough one and it comes in the way much more than we can imagine. For instance, the Karwar and Mangalore districts have not Railway connections with Karnataka. Bus services are not so reliable and regular as they ought to be from the point of view of journals. Readers, if they are disappointed in getting the daily papers, lose the taste and become quite indifferent. Thus the taste never grows and sticks. Well, about Postal communications, the less said the better. A letter posted in Dharwar reaches Mangalore after full 72 hours. If really the mail is carried via Kadur, Chikamagalore, it ought to reach within 24 hours, but the post is not carried that way. It goes via Bangalore, Jalarpet and so on. Thus, we can imagine under what special handicap we are labouring.

Communalism

Next is the question of communalism. It is no use evading to mention it. Whether a journal in its columns actually supports any community or not, it does not much matter to the public in Karnatak. But it matters much to them whether the editor or proprietor as a Brahmin or a non-Brahmin, a Lingayat or non-Lingayat and so on. That is a funny side of things, but there it is, though every educated Karnataki has to hang his head in shame at such a state of affairs.

Then I come to literacy and illiteracy. Eight per cent literacy seems to be nominal, as fifty per cent of this must be lapsing into illiteracy. Thus Journals have to depend upon the urban population only. The English educated are the greatest sinners in this respect. Jamadagni has rightly pointed out that the English educated man likes the English paper better, though there is less of local colour and more of things in the Mars' from his standpoint. What would one say, for instance, of a B.A., LL.B., vakil in all naivette suggesting to the Samyukta Karnataka to drop publishing the news letters from different localities! The wiseacre had to be taught that a newspaper exists for local news more than for news of Italy and Abyssinia.

Jamadagni's observations are quite correct in this behalf. In fact, the educated Karnataka man has not yet learnt enough to appreciate local effort and encourage it. I may mention here a small incident which is an eye-opener. A pleader friend was not subscribing to any Kannada paper. Every morning he was reading some English paper, preferably the "Times of India," perhaps! His children would be playing about and looking at his grave face. Naturally he would not share his news or knowledge with his family. Then he was pressed by some canvasser to subscribe to "Samyukta Karnatak". After two months' time his daughter, learning, the fifth standard vernacular, suddenly as by inspiration said to him," Father, if you have done any one good thing nowadays it is this subscribing to a Kanada paper. This I read myself, read to my mother, and read to neighbouring sisters, while the English you read alone and never shared it with us."

The father had lacked imagination all those days!

Need For Greater Public Support

Now about "Samyukta Karnatak" and such other ventures! Jamadagni seems to feel that the future is assured. His optimism may come true if Karnatak is worth its salt and Kanada people people appreciate the efforts of a selfless band of workers who are keeping such things going at a great sacrifice and are battling with difficulties unknown to others. But I may tell you without prejudice that Mr. Diwakar is not enough for a journal like Samyukta Karnataka and unless he is backed by men who can finance his efforts more liberally not much can come out of his efforts. To-day Journalism is not only a matter of work. It is a matter of money also and unless men of money appreciate the venture it will remain a venture. It is time that Karnatak sees to it that at least one good Daily Journal succeeds and established itself. If one such paper establishes a good standard and lives for a length of time, it will raise the standard of other journals and can give a tone to the whole provincial life.

Let us hope that that part of Karnatak which has become self-conscious rises to the occasion and sees to it that Karnatak is on all fours with sister provinces in all departments of life.

"GRATITUDE" OF WILD ANIMALS

Gen. Goering Erects A Memorial To Himself

General Goering, who is now famous throughout Europe as a hunter, evidently believes that the wild animals of Germany owe him a tribute for his prowess. He appears to imagine that if they were able to do so they would erect a memorial in his honour. As they are not, he has done it for them, and there now stands on the Schorfheide (near Berlin), where he has a large estate, an impressive monument with the following words:—

Dem Reichsjaegermeister in Dankbarkeit Das Deutsche Wild—which may be translated by erected to the Master Huntsman of the Reich by the Wild animals of Germany, in Gratitude.—"Manchester Guardian."

World's Longest Race

In what is believed to be the longest speed boat race in the world (75 miles along the Upper Hawkesbury river in New South Wales) Mr. C. Hall, the inaugurater, achieved his life ambition. In his hydroplane Comet he completed the course in one hour 59 minutes 42 seconds, thus breaking the record. "I set my heart on breaking two hours for the race", he told Austral News, "I just opened her right from the word "go" and kept her at it the whole way up."

MAN WHO HOAXED BRITISH NAVY

Brother-in-Law Of Mr. Neville Chamberlain Who Impersonated Sultan Of Zanzibar

The world's champion hoaxer is dead.

He was Mr. William Horace de Vere Cole, whose death at the age of fifty-four was announced last month at Honfleur, France.

"Molar" Cole, as he was known, was a brother-in-law of Mr. Neville Chamberlain, Chancellor of the Exchequer.

His greatest joke was when he successfully impersonated the Sultan of Zanzibar, then staying in London.

Mr. Cole and three undergraduate friends decided to dress as that ruler and pay an "official" visit to Cambridge.

They were received royally by the Mayor.

"ROYAL" PARTY.

Here is Mr. Cole's own account of a hoax on officers of H.M.S. Dreadnought, who solemnly showed his "royal" party round the warship:—

I purported to represent the Foreign Office and had four friends, one a woman, disguised as Abyssinians.

We brought "a German interpreter."

All the time "the interpreter" was this officer's first cousin, and the woman disguised as an Abyssinian was another first cousin.

Although Mr. Cole boasted that not one of his jokes had gone wrong, this one rebounded:—

He ran down Whitehall after Commander Locker-Lampson, M.P., shouting, "Stop thief!"

The commander was taken to the police station—but it was the hoaxer who eventually appeared in the dock and was bound over in £5 to be of good behaviour.

Mr. Cole had a playful revenge on a hostess who had not invited him to her dance at the Ritz Hotel.

He arrived with a band of friends, dressed as workmen, on the night of the function, roped off a portion of Piccadilly, and set to work with picks.

The result was that all the guests had to walk a long way to find their cars, and traffic became chaotic.

SNOW BATHS FOR HARDENING BABY

When Ivan Swift, who is partly of Red Indian descent, was arrested in Washington for carrying his five months' old daughter about without clothes, he said, "It is an old Indian custom."

He added that the baby had been ill, and the Indian treatment for hardening a child was snow baths and plunges into water through holes cut in the ice.

The baby, he said, was always ill when she wore clothes.

BACK TO THE HOME

Three-quarters of a million women in Germany have given up their work in offices, shops and factories in the last three years to return to household duties, according to official returns issued to-day.

OXFORD MANNERS

This is what the retiring Senior Proctor of Oxford University thinks of the modern Oxford undergraduate:

He shows moderation;
He shows good manners;
His truthfulness is impressive—in most circumstances;

He visits public dance halls and taverns less often; and
He does not abuse his privileges.

These views were expressed at Convocation by Mr. W. C. Costin when handing over office.

OLDEST MAN LEARNS NEW ALPHABET

Ali Shefley Aga, aged 137, believed to be the oldest man alive, has just learned to read.

He is a forester in the village of Karabey, in Kurdistan.

He has three wives and eleven children, the youngest of whom is a robust old man with a white beard.

Ali used to read and write the old Turkish script, but he has learned the new Turkish alphabet with Latin characters.

HOCKEY NOTES

LUSITANIANS BEAT N. W. R. BUT LOSE TO B. B. AND C. I. RLY.

(BY SHORT CORNER.)

LUSITANIANS' GREAT VICTORY.

The Lusitanians gained one of the greatest triumphs of their career by defeating the much fancied N. W. R. team in the Aga Khan Tournament. The Inter-Railway Champions could not either be called unlucky losers for on the day's play the Goans were the superior side and should have won by a more comfortable margin than that of one goal. The hero of the match was Marcelin D'Costa whose goal sent the N. W. R. team back to "home sweet home." Caleb the N.W.R. custodian made me change my opinion of him, when he gave a fine display under the bar. He was greatly responsible for preventing the Lusitanians from scoring more often.

EXIT THE LUSITANIANS.

The huge crowd that turned out on Maundy Thursday to see the Lusis play B. B. & C. I. went back sorely disappointed. Very few and not even the most optimistic of the supporters of the railway would have dreamt that they would win by four goals. What a poor fight the Lusis put up! The N. W. R. had defeated nearly the same B. B. & C. I. team that played the Lusis by three goals to nil and yet the N. W. R. were beaten. That shows the uncertainty of games.

The Lusitanians to a man played like a demoralised team and this I suppose was on account of over-confidence. The B. B. & C. I. were not at all impressive when they met the Parsi Cyclists and defeated them by three goals to nil but on Thursday they played an inspired game and never slackened the fast pace, they set up from the very commencement. Every man played up wonderfully and it's difficult to single out any particular individual. The movements of the B. B. & C. I. left the Lusis guessing. The railway now meet the Customs or Brijraj Young Men. The Customs will surely beat the Poona men and their meeting with the railway should produce a great struggle. If the railway show the same form as against the Lusis they may manage to beat the holders. But there's no getting away from the fact that I would put my last pie on the Customs to win against the Rly. and also the finals. Let's wait and see.

THE PARADERS AT LAST.

The much talked of team—the Paraders—made their first appearance on Tuesday against the B. E. S. T. whom they defeated by three goals to one. The Lahore men took full thirty minutes to get acclimatized and at the interval the B. E. S. T. were actually leading one nil. After the rest, the Paraders gave a fine exhibition and although the electric men brought out all their possible current they could not stop the Paraders from scoring thrice. The Paraders are a fine team playing class hockey; their stick work and approach work is a treat to watch but they lack finish. Will they beat the Ordnance on Monday? Well, I can't say. Besides, Grey, they are including three more left handers next time. These were not available on the last occasion.

KIRKEE UNITED ENTER SEMI-FINALS.

Kirkee United are one of the last four. On Wednesday they defeated the Transit Section by five goals to nil. The United await the Winners of the Ordnance and Paraders and the match should provide Bombay with some great hockey.

I wonder if anybody has noted that there have hardly been any drawn games this year. If my memory serves me right, there have only been two drawn matches and that between the Telephone Co. and Young Sports, and the Durham Light Infantry and the Lusitanians "B."

POOR CROWDS!

While I am talking about the Aga Khan Tournament, I am reminded of former days when the stands used to be packed for most of the matches but nowadays the teams have to play before semi-naked stands—except when the Lusis turn out. I heard a certain gentleman well connected with hockey, remark that it was due to the public seeing the up-country teams at practice before they make their first appearance. In a way its true and the public lose their glamour and don't turn out. In former times, the North side of the ground used to be left open and still the stands used to be packed. I would suggest that the rates be reduced, except for the semi-finals and the finals. In these days of trade depression and financial crises and the Unemployement problem—leave aside the strikes—people can ill-afford to waste much money on pleasures. If the charges were brought down to 4 as. and 8 as. there would surely be greater crowds.

I have yet another thing to say and that is the Uncivil treatment of the spectators by those at the gates. The other day a notice was put up at the entrance that no season tickets would be available after Saturday. Naturally a few who did not understand whether those who had already issued season passes would not be allowed or new ones would not be available, asked the men at the gates and the reply was "See the Notice". The tone in which this was said was not justifiable. After all one has to be a bit civil and most of all those at the gates.

THE UNPOPULARITY OF THE TOURNAMENT.

There is no doubt that the Aga Khan Tournament is losing its former popularity. This is evident from the poor entries and the class of entries. Why is this? The up-country teams are required to wait in Bombay far too long. The Tournament lasts too long due to any and every team being allowed to compete. From the local team only the very best should be allowed to participate and to judge the best teams, the League and the Gwalior Cup Tournament should help.

Look at Calcutta and the Beighton Cup. Seventeen up-country teams and all of a high class and the tournament will conclude in about three weeks. Why not popularise the Aga Khan.

THE LEWIS CUP.

What is the Parel Sporting Club about I wonder! They took about half a year to complete the League and now the Lewis Cup tournament also is being dragged. The interest in the tournament is dwindling and even the press reports do not appear as they used to. Well, May is near about and most people like to get out of Bombay to some cold place and it does not seem probable that the tournament will conclude even by the end of this month. Its time the tournament committee woke up.

REGISTRATION OF PLAYERS.

Last week I was surprised to see the team put-up by the Lusitanias Club against the Young Sports. The following were few of the players Leo Fonseca and D'Lima (B. E. S. T.) D'Sa, Portuand Ambrose (Bombay Portuguese), Correia and Rattos (Lusitanians), McGill (G. I. P. Institute), and Anthony Heredia (B. B. & C. I. Rly.).

Well, it's time the B. P. H. A. stamped under foot such malpractices. The Association should be strict as regards registration and no non-registered player shou be allowed to play for any team. Moreover, not more than one and no nonregistered player should be allowed. It is only by adopting strict measures that hockey can improve and team spirit developed. Under the present state of affairs a player can play for five different teams in five different tournaments. This has actually happened this season. D'Cunha, played for G. I. P. Institute in the Bombay League, and Gwalior Cup for Parel Sporting in the Parel League and Lewis Cup and the Bombay Portuguese in the Aga Khan. A fine rolling stone isn't it?

ST. XAVIER'S ASSOCIATION.

My last week's suggestion seems to have hurt a couple of members of the St. Xavier's Association of Dadar. I heard some grumblers. Well, I don't see any wrong in making a suggestion—it may or may not be accepted. By suggesting that the B. P. H. A. should run this tournament for Juniors I did wish that the name of the tournament be changed. The tournament would be in better hands and would be more popular. The Association derives no financial benefit from the tournament and if so why not let the B. P. H. A. benefit and the name of the Association live for ever. I wonder what's there, to grumble at for the suggestion.

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ART NOTES AND EVENTS

By KANAIYALAL VAKIL

The Journalist As Nation's Architect—Plans National Reconstruction—Ways Of Patriotism—Sacrifice And Service Abused—By Irresponsible Leadership—The "Puja" To Names—Syts. Horniman And Natrajan—Syt. Nariman, First Mayor—To Respect Civic Art—Talim's Monumental Art—Unintelligent Reporting Convention

The world where international writers question the fundamentals of their vocation, their place, function and future is, certainly, not the world of the journalists in India. Nor is the world where exiled journalists like Franz Hollering, Editor of "Zeitung am Mittag" now in America could evoke any ripple of active interest about the revealing surrender to the Nazis of the Ullstein Publishing Company. But the recent increase in the country of the advice and debates on journalism may be the index to the restive conditions not yet apparent on the surface. Syt. Natrajan spoke, at the recent meeting of the journalists about the contingency of the journalist called upon to practise the priciples of his profession. If the journalist is the nation's architect, as he should be, the call cannot be a cotingency. It is an indispensable daily codition of his vocation.

Idependence, Not Confidence

Syt. Natrajan seemed to stress, moreover, the confidence offered to journalists by the eminent. It is not their confidence sought or enjoyed by the journalists which alone has maintained the function and prestige of journalism. It is, above every thing else, the independence of the journalist alike from the rulers and from the party managers that have given journalism its directive influence. Mr. Horniman spoke about the spirit of adventure and sacrifice which journalism called from or demanded from the young. Nothing need be said about the spirit of adventure, nor about journalism as a "career."

Demand The Guarantee.

But if journalism is to demand patriotic scarifice, the young who are at the threshold of their lives have a right to ask for the guarantee that their sacrifice and patriotism would not be wasted or abused. Indian journalism, in actual practice, has given the testimony of its almost utter dependence on the "puja" to eminent names. It has followed where it should have led. It has merely reflected where it should have rebelled and directed. The political, economic and even social impasse in the country have been in great measure the outcome, directly and indirectly, of that utter dependence upon "leaders" and "puja" to names.

Echoing Proclivities.

But that impasse sinks to mere nothingness when compared to the havoc wrought in the domain of national education, art technical training and culture by the echoing proclivities of Indian journalism. One has only to read the newspapers to see the liberty permitted and not seldom actively encouraged by Indian journalists to the eminent names to make sweeping generalisation and fling superlative romance about national education, technical training art and culture.

DANCE AND MUSIC

Kumari Kanaklata.

Syt. Debendra Shankar.

Syt. Rajendra in interesting movement.

Sri Sati Devi who varied the dance recital with her songs.

These sketches were executed by Syt. Y. K. Shukla, the well-known artist at the time the Kanaklata and Namboodri troupe were performing at the Capitol.

Nation-Building Planned Not Fancied

May be these nation-building affairs are of no immediate gains or importance to the journalist who is brought up to live believe and disbelieve only for the passing moment. But if journalism is to call for patriotic sacrifice, from the young, the credentials for that call must indicate something more assuring than passing fantasies.

National service is not a passing adventure, however exciting. National reconstruction demands plans, definite direction and guidance. It is not a single-sided propaganda drive. It is a manifold enterprise.

Journalism Without Critical Independence.

National workers, in every walk, station, age, are contributing to it. And, sheer justice, if national foresight is too big a concept for them, demands that their services should neither be ignored, wasted or abused by irresponsible leadership. Critical independence has been rare in Indian journalism. And I submit that it has failed to control irresponsible leadership which flirted with the aspirations of hundreds of aspiring national workers. The ways of patriotism have been inscrutable.

Patriotic Journalism.

But it is an old religion and a great number of its sins have seen the light of day. The ways of journalism have also remained inscrutable. But it is, comparatively, a new religion and its sins have remained obscure and dark. When sacrifice is demanded in the name of patriotic journalism the religions conspire for the double sins. Where is the journalist who is teacher, iconoclast and prophet? Sloppy martyrdom has no meaning for the modern, critically wide-awake, youth.

The Critical Urge.

Something of that critical urge has been manifest recently in the discussion in Gujrati and Marathi groups of young intellectuals. And, I was pleasantly surprised to read in Syt. Meghani's recent book "Veran" his courageous confessions. He writes candidly and courageously about his experiences in journalism and insists that the loud superficialities of daily journalism should be controlled and guided by intellectual and cultural standards of more permanent national achievement and reconstruction.

Big Words From Big Names

One can only wish that writers should make themselves articulate and assert their directive influence and critical independence from every factor that exploits in the name of patriotism the passing fantasy and sentiment of the moment. Above all, it must cease to echo big words from big names.

Nariman's Respect To Civic Art

Syt. Nariman is the first mayor who has endeavoured to respect the needs of civic art. I remember he was the first to welcome, as mayor, a dancer. He was the first, as Mayor, to assure that he would fight for every inch of the school of Art compound if it was threatened to be taken away. And, he, has been the first, as Mayor, to unveil the Viegas statue which but for his judicious determination would not have been what it is now—the city's pride. He has been the first to emphasise the truth that the sculptor is not less important than the donor and the eminent talkers. Both he and Dr. Alban de Souza have made a healthy departure in the reference they made to the artist whose talents have made the memory of the great servant of the city a living inspiration.

A Reporting Convention.

It is not only a very unintelligent but a very uncivilised convention of Indian journalism that it should omit in reports of these unveiling ceremonies all reference to the sculptor and the artists.

Art Calibre of Genius.

For the first time in the city's history civic attention has been given to the site appropriate for the monumental art of Syt. B. V. Talim.

In Syt. B. V. Talim the city possesses an artist of the calibre that is genius. And, it is no wonder that his modelling skill should have been universally spoken of in terms of the highest praise. The beautifully modelled and expressive arm, the swinging poise, the determined and far sighted look and expression that animates the composition of Dr. Viegas statue proclaims monumental art that is now seen, not only dreamed about,

LITERATURE AND DRAMA IN INDIA

(Continued from Page 16.)

like the prodigal son, and there is general rejoicing.

AMAZINGLY UNBELIEVABLE

The latest in this category is the film, "Dr. Madhurika"—a film so amazingly unbelievable. It is a story that can be swallowed only by unbalance film fans. A doctor, one pre-supposes, has some scientific attitude towards life and its problems. But Dr. Madhurika's conduct is surprisingly irrational. In fact, no woman with an iota of common sense would behave in that ridiculous fashion. A doctor would understand things better than to enter into matrimony and impose celibacy on the husband on the plea of preventing children! It is crude and false to the core. The anti-climax is reached when the repenting stage arrives and the prodigal wife returns to the husband's bosom and in great humility declares she is no more a doctor, but only his 'dasi'! This is perversion of healthy normal facts and a deliberate and gross distortion of reality. The sooner such stuff is expunged from social consumption the better. I am not aware how the theme runs in the original, nor has any protest been made against the film version. But if responsible writers allow such stuff to go unchallenged, there is disaster ahead. There has been a regular and organised method in moving along these set lines. Dr. Madhurika is supposed to be, what is cheaply called, a story with a moral. And the moral is that it is better women are not educated or if they are, they must not enter the professions. If they do, then see what happens in Dr. Madhurika! That is the moral and a very obvious one. At the end of such a performance you find one man nodding to the other and shaking a warning finger: "Now do you see what happens? That is exactly what I have been saying."

CONSERVATISM MUST GO

It is time society protested against such deliberate foisting of reactionary stuff on society and poisoning the air with conservatism. The modern woman like all modern conditions of life raises certain problems one does not deny. But films can only portray the problems in all their subtlety and variety and bring into relief their salient points. But they can't offer solutions. Life is too many-sided and too complex to be treated like a headache with some patent medicine. The sense of fulfilment comes through a striving to understand each problem by diving deep into it and experiencing each without reservation and hedges. Through full and complete experience alone does some measure of knowledge come. For that one has to break away from the trammels of conservatism. Every book, every story, every screen picture must be not an instrument for social reaction, but a dynamic weapon for ever fresh and new creation.

A NEW FRUIT

Orange And Lemon In One

Mr. J. M. Ater, a Californian rancher, noted for his experiments in plant breeding, has perfected what he calls a "lemor", which, he says, combines the flavour of the orange and the lemon in a delicious blend."

He has patented his new fruit and is now considering crossing it with the lime.

Mr. Ater said that he took wild orange trees and budded them with lemons. The new fruit, he claims, is superior to either the orange or the lemon in keeping properties, and will remain in good condition eighteen months after being picked.

Hypnotism No Longer Mysterious Force

Useful Tool Of Psychologists, It Is Dangerous Toy In Hands Of Amateur

The word "hypnotism" is so closely bound up with the 'Svengali' tradition that most people think of hypnotists as men with black beards, sinister manners, and flashing dark eyes.

There is nothing to this notion, declares Prof. George Hoben Estabrooks, of Colgate University, in the March "Scientific American".

Hypnotism to-day is a tool of the psychologists, and they have made it so commonplace that phonograph-records are used to help produce the hypnotic sleep. Hypnotism is no mysterious force; it is a kind of sleep-walking, artificially induced.

"The great use of hypnotism lies in the field of research," Professor Estabrooks explains, "for with its aid we can reproduce most symptoms of insanity and study them in the laboratory . . .

SENSE-IMPRESSIONS

"For example, we can always get 'hallucinations' in any good hypnotic subject. These we define as false sense-impressions, and they can be obtained in any of the senses.

"I tell the subject that there is a pink elephant standing in the corner of the room. He sees and describes it. Similarly he can be made to hear the Metropolitan Opera, taste the most glorious wine, or smell a skunk next door . . . . .

"We can produce anesthesia in a good subject. Tell him there is no feeling in his hand and you . . . . can prick it with a pin, burn it, even amputate a finger without pain."

From such experiments the psychologist is able to get a clear insight into the workings of the sub-conscious mind. He can study the causes of various nervous disorders, which are usually only exaggerations of normal mental behaviour.

A hypnotized person, for example, has a remarkable memory for events which he has long forgotten.

"It is a very strange thing", says Professor Estabrooks, "that an individual in the hypnotic trance can recall the events of his early years which have long since slipped from his conscious memory . . . . This is . . . of great importance to psychology, since many cases of mental trouble are based on experiences of childhood . . . . Linked with the technique of psychoanalysis, it sometimes yields excellent results in curing some mental ailments."

BORN OF SUGGESTION

Bringing about this hypnotic state is not difficult. The subject reclines on a couch, and the operator suggests in quiet tones, over and over, that he is going to sleep. After five or ten minutes of this "talking sleep", one out of every five or six adults will literally go to sleep, and keep on talking while asleep. This is hypnotism.

But it is no plaything for the amateur, warns Professor Estabrooks. "Hypnotism in the hands of an expert can do no harm", he says. "Used by an amateur it may do a great deal."

On the other hand, there isn't much danger from criminal or immoral suggestions under hypnotism.

"The stories about persons robbing banks against their will while hypnotized, or of committing unwitting murder, are mostly poppycock.

MORAL CODE HOLDS.

"Authorities in general agree", remarks Professor Estabrooks, "that the subject will do nothing against his moral code . . . Give him a really immoral suggestion, and provided he is a moral individual, one of two things happens. He gives you a point-blank refusal or he wakes up.

"It is a nerve-racking process to have a patient refuse to wake up, or develop hysterical symptoms after awakening, or insist on going to sleep again whenever you glance in his or her direction . . . . . These problems and others are easily met by the trained operator, but may get the amateur into serious difficulty."—Literary Digest."

HOUSEHOLD HINTS

Keep that lovely gloss on crepe-de-Chine by washing it in borax and water before it is really dirty. Also use a little borax in the rinsing water.

Old toothbrushes come in very handy for cleaning graters and strainers. Always keep one near the sink.

To remove ordour from bottles, half-fill with cold water and add a tablespoonful of dry mustard. Shake well and leave for half an hour before well rinsing in cold water.

For all dark furniture the following mixture is recommended. Mix together two ounces each of linseed old, turpentine and paraffin, and half a pint of vinegar. Damp a rag in the solution, rub thoroughly then polish with a soft duster. Furniture that appears greasy should be washed in warm soapy water; allow to dry, then polish in the usual way.

Enamelled furniture should be washed in warm, soapy water (soap-flakes, and no harshening agents such as soda), then polished with a soft duster.

Marks on a polisred table will soon disappear if rubbed with a rag dipped in methylated spirit; afterwards polish with linseed oil.

Clean wicker articles with a bran-and-soap solution. Put one pound of brain in a muslin bag and toss it into a pail with a tablespoonful of soap-flakes and a gallon of hot water. With a soft brush clean out all the crevices, taking care to dry thoroughly.

MOTHER'S DAY

A Six-fold Programme Of Maternal Life-Saving

Mother's Day has taken on added significance during past few years because of the movement to bring to the attention of the public the needless waste of life of mothers in childbirth and to develop better maternity care. If these deaths are preventable, how, then, can they be prevented? It boils down to a six-fold programme: 1. A complete medical examination early in pregnancy. 2. Regular and frequent medical supervision of prospective mothers. 3. An aseptic delivery under the supervision of an obstetrician. 4. Supervision, care and instruction until the mother is able to resume her work. 5' Examination of the mother at six weeks, three months, six months and one year after the baby is born. 6. Arrangements for continuous medical supervision of the baby.

An athlete giving a demonstration of weight-lifting at annual sports of Hindu Gymkhana (North) Bombay.

CAMPAIGN AGAINST CANCER

Why Bombay Needs A Radium Centre: Survey Of Radium Situation In England

(By "OBSERVATEUR.")

While the present writer has emphasized before the position the Radium and X-ray therapy occupies in the treatment of the malignant disease of cancer and its value as a single weapon that could be effectively employed in the civilized world's campaign against what has been unanimously regarded as the most fearsome and difficult scourge of a human disease, he feels he could best meet ignorance and misinformed argument by citing a few relevant facts about the cancer therapy, as it has evolved, in the course of the last few years, out of the noble efforts of hundreds of clinical and laboratory workers.

IN THE STATES.

Whether cancer was a disease of civilization, as it is generally regarded, or whether it has gained in significance, as a result, as Dr. C.F. Bolduan of the New York City Department of Health maintains, of better diagnosis and statistical tabulation (at any rate in the States)—a view that applies to local conditions as well one ventures to think—the fact remains that everything is being done in most civilized countries to fight it. In a recent educational demonstration, it was announced that there were as many as 18,620 cancer cases in New York alone, while every European city has its unfortunates in its cancer hospitals—the statistics are, as eloquent as they are depressing. And yet considerable ground has been gained against the disease, thanks to the international anti-cancer research and therapy, and its importance could be appreciated when a recent article in the Bulletin of the American Society for the Control of Cancer presented a tabulation of 24,440 'cures' (based on an estimate of absence of 5-year return) during 1932-'34.

MODERN THERAPY.

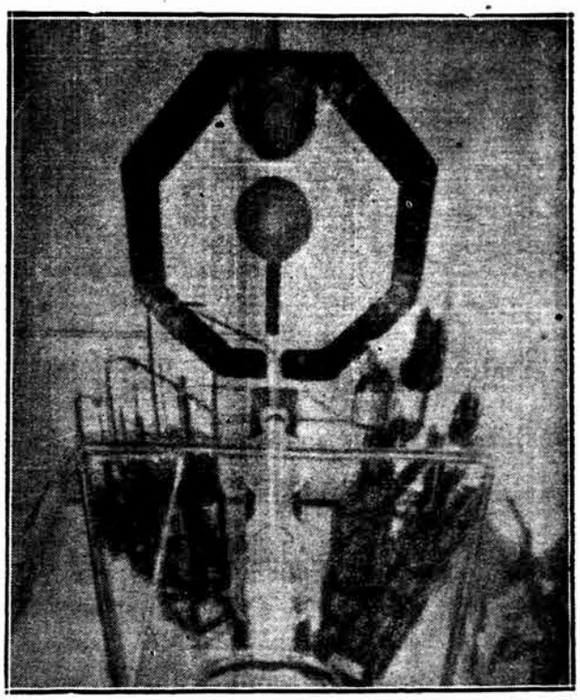
Cancer is chiefly treated in operatable cases, with surgery as well as radium and X-ray irradiation: but the clinical evidence favours the combination of irradiation as the more preferable for quite a number of reasons. For one thing, apart from operatability, the surgical operation demands an amount of skill, which is not always forthcoming. The risk, secondly, of infiltration combined with the trauma endangers the success of the best surgery, and cases are on record in which the operation would appear to have contributed to the 'flare up'—the tissue reaction is so uncertain and to a certain extent almost mysterious. Finally, irradiation proves itself the treatment of choice and most clinicians accept the view on the added evidence of post-operative history and clinical statistics. The figures published by the Institut de Radium of Paris regarding cancer of the carvix hardly leave any room for doubt as far as the superiority of irradiation is concerned. One need hardly add that irradiation is exploited for meeting post-operative metastases as well with good results.

PROFESSIONAL CO-OPERATION.

As far as the radium situation is concerned, it may be summarized as distinctly hopeful. With the U.S.S. manufacture of radium at Utah and Colorado combined with the discovery of supply in Belgian Congo in 1913 and the establishment in 1921 of Union Miniere de Haut Katanga laboratories at Oolen in Belgium, the prospects of more adequate supply have been assured and the present price of £12,000 to £15,000 for a gramme promises to go down. Thanks again, to the humanity of the European medical profession, which, despite personal differences and professional jealousies, leads in idealism, international co-operation in the co-ordination of research and clinical results, is quite exemplary and technique perfected with individual effort and initiative becomes not the monopoly of a single centre, but the heritage left to suffering humanity by men and women whose devotion to the noble work and self-sacrifice offer a redeeming feature to the general callousness one encounters in human nature.

RADIUM IN ENGLAND.

Could one not justify the statement that England was the most humanitarian European country, by citing the activities of the National Radium Trust and Radium Commission, which came into existence in 1929? This organisation was established to look after the custody, equitable distribution and supply on loanite of radium and purchased 17 grammes of radium in March 1931 with the Fund of £200,000 raised partly by the "Times" appeal and partly voted by the Parliament and the supply of radium is quite satisfactory in that country. There are to-day important National Centres of Aberdeen, Birmingham, Bristol, Cardiff, Dundee, Edinburgh, Glasgow, Leeds, Liverpool, Manchester and Sheffield and in regional centres at Nottingham, Norwich, Southampton, Plymouth and Stoke on-Trent. The biggest centre is the Mount Vernon Hospital and the Radium Institute in London, and other hospitals too, are supplied with large quantities of radium. Yet although crankiness and old fogeyism exist in conservative England, her eminent pathologists and physicians have never been heard to shoo away this new-fangled radiation therapy. Radium therapy even to-day is empirical, and there is no standardised technique perfected so far. That is readily admitted. But that it furnishes no argument against withholding, if not a permanent cure, at least an appreciably important relief from the terrible and indescribable suffering to which the cancer case is condemned.



Deep Therapy X-ray Apparatus at Mercy Hospital, Institute in Chicago is believed to be the largest in world.

X-ray either singly or in combination with Radium Therapy, is as important and in certain cases more useful and accessible than radium. Its technique has been considerably improved by additions of features like the exact measurement of radiation and control of its diffusion.

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The Charka Reappears In Ireland

SPINNING WHEELS THAT WERE PUT AWAY ON THE LOFT OR BACK IN THE ROOM, OUT OF WAY, ARE BEING BROUGHT AGAIN ON KITCHEN FLOOR

The spinning wheel is a symbol of creative work; to the sound of the musical whirring of the wheel inspiration is born, and desire to take part in the work. On spinning other priceless handcrafts are founded, writes Mr. Maire Fitzgerald in the "Irish Press".

Homespun, or handspun, is the name applied to the tweed woven from hand spun, home dyed wool manufactured by the women in their homes, and then sent to the local weaver to be woven into tweed. The natural dyes used are obtained from wild flowers or roots, from the heather or the lichen off the rocks. It is entirely different from hand-woven tweed, where the wool was first spun in the mill, and then sent to the weaver to be woven into tweed. This tweed is only partly a handcraft product, and it is not entitled to the age old badge of homespun.

Tweed Fashionable Now

It is very gratifying to learn that the public are at last beginning to realise that Irish homespun deserves a better fate than to be left lying on the shelves in the shops while imported tweeds of inferior quality and often poor design are sold without any trouble. Visitors to our country are immediately captivated by the homespun and readily acknowledge that it is entirely unique. Although it can be bought in the leading stores in New York, Paris, and London, they generally prefer to select the pieces they need during their stay in Ireland.

The complaint was often made that it is difficult to get homespun really well made up, but now that it has become fashionable doubtless this difficulty will soon disappear. Personally I know tailors that are highly complimented when their clients bring them homespun to tailor, and there can be no doubt that it responds extra well to the hands of the real craftsman. It will be worthwhile to get your homespun well tailored because you will get years of wear out of it and, unlike other fabrics, it has a knack of looking better with age.

Many country cottages depend entirely on the sale of homespun, and often it is sold much below its market value because the money is badly needed. At other times, as we know, the trade is spoiled for all by those who ask exhorbitant prices from those who come to them. Underpayment by buyers who used to go from house to house for tweed was a cause of great discouragement to the workers and was at least as great a factor in the decline of the industry, which we hope now to remedy, as were the occasionally exhorbitant demands of individual sellers.

Spinning Wheels Back To Work

Spinning wheels that were put away on the loft, or back in the room, out of the way, are being brought out again on the kitchen floor. Proudly the woman of the house draws up her little stool and begins to spin. Watch how deftly she handles the wool, taking a tuft from this colour and that and feeding it into the wheel. Looking in over the open half door the passer-by will greet her with a cheery "God bless the work". When the wool has been spun she takes some of it and puts it by to knit socks and stockings for her family, then she takes the rest of it to the local weaver to be woven into tweed.

No More Tawtie-Hoking

Now that spinning wheel, we hope, will stay out on the 'floor'. Not only the mother, but the girls also will be taking their turn at it. They hope thus to be spared the necessity to go away to Scotland and England harvesting; they will harvest at home where they belong. Ring down the curtain on the sleeping sheds, the potato gathering on foreign soil, and they sing songs on the railway stations while they await the trains to take them home. It doesn't take much to make the average country woman happy and contented. All she wants is enough to keep things going and she is ready to work hard for that. I remember well enough hearing one woman as she told her neighbour about the great piece of good luck she had had that day. All the homespun that she had brought into the town that morning had been eagerly bought up. She spoke of new boots for the boys, and other things as well, but the boots were important. Young Tom was a terror on boots, no leather would stand him as he cut across the fields to school instead of taking the road. Then there was the thatching that simply had to be seen to. "Isn't it twenty years", she said, "since it was done". She would have to stir herself to get it finished before the swallows went. Well, I hope that young Tom got his boots, he is a grown man now, a tiller of the soil, a walker of the fields in preference to the roads, and the little slanting yellow roof must be nearly ready for another thatching. We owe much to these people who make no attempt to spoil the countryside that is so rapidly beroming their own again, their cottages soft, warm-roofed, with love inside them. No wonder that the sweet-scented smoke from the turf fire hovers like a halo overhead before it fades away to join the gently moving clouds.

Hand-spinning and weaving is about the most important cottage industry that we have. Some people are under the impression that homespun is heavy, and rather too light in colour. It was sometimes heavy looking perhaps, but there are many new suggestions for the design, at any rate it is not in the least heavy in wear. Made any finer it would lose its individuality.

Then, about the colours, there are the most wonderful blues ranging from the blue on the larkspur's wings to the blue of the mist in the evenings. There are Donegal browns, Mayo scarlets, and Galway mountain heathers. Have you ever studied a roll of homespun in a shop window with its different coloured flecks woven, perhaps, into a background of Donegal brown.

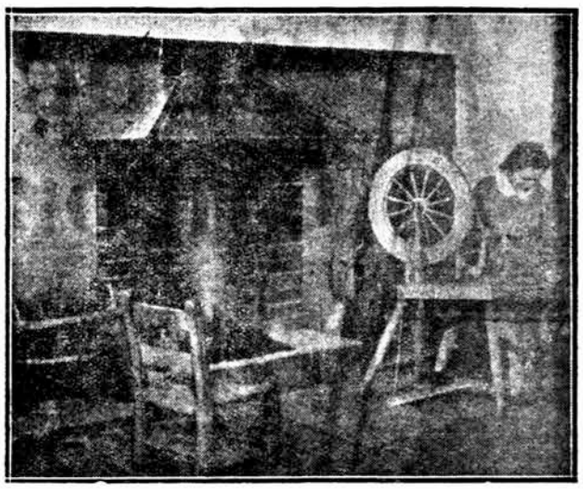
Tweed For Furniture Covers

Besides being used in Women's costumes and coats, children's wear, and for men's suitings and overcoats, tweed is finding a new use, very fashionable, for furniture coverings. At the Irish Homespun Society's Exhibition, held last October, I very much admired a divan chair covered in homespun. The handwoven curtains were really lovely. Then there was every sort of rug including floor rugs from Mayo that were a treat to look on.

The Irish Homespun Society are holding another Exhibition, this time at the Spring Show at Ballsbridge. Mr. Bohane has been most generous in arranging that spinning and weaving and allied crafts will not suffer from lack of space.

The Government is giving practical help to the homespun industry by appointing instructresses in the different areas where homespun is made to teach spinning and weaving and to encourage the young people to practice this age-old traditional handcraft.

Now my space is exhausted but I cannot close without a word of hope, a word of thanks to the woman at the wheel, the captain of the home. When we are tired of all the noise that goes to make our day, we will rest awhile in thought beside her welcoming fireside. There are soft winds outside, and the brown hogs, and there is thanks to God for all.



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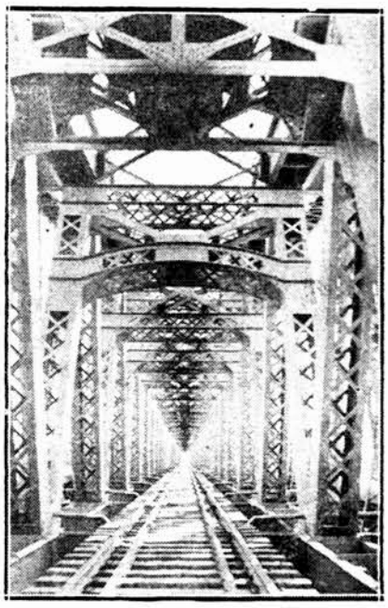
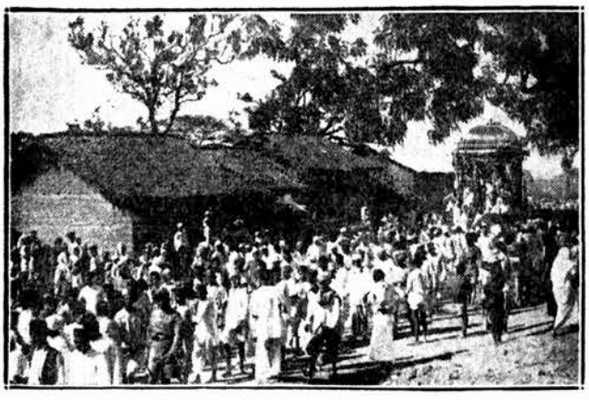
Lady Volunteers of the Congress under training: Mrs. Safia Khan, chief instructress, being on the right.

Hindu New Year's Day: A Bombay Lady engaged in "pooja:." (Photo by V. D. Mhatre).

A Shepherd of the Ghats. (Photo by V. R. Ranadive).



N. W. Ry. Bridge over the Indus at Hyderabad, Sind ((Photo by V. Muljimal.)



Annual Rath procession of Rama's Temple, Nasik.

Hindu devotees bathing in the sacred pools of the Godavari

The Dean of Azhar University of Cairo (centre) welcomes two Iranian scholars and Iranian Consul.

Members of various peace organizations in New York hold demonstration denouncing Japanese militarism.

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